

SHRI RAJ KRISHAN JAIN MEMORIAL LECTURES, 1996

**DEPARTMENT OF BUDDHIST STUDIES
UNIVERSITY OF DELHI, DELHI.**

**CORRELATION OF THE AGES OF
BHAGAVAN MAHAVEERA
AND
BHAGAVAN GAUTAMA BUDDHA**

By

M.D. VASANTHARAJ

M.A., Ph.D.

University of Mysore & Madras



परस्परपुण्यं जीवानाम्

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Published by

Ahimsa Mandir Prakashan

**Shri Raj Krishan Jain Charitable Trust,
Ahimsa Mandir, Daryaganj, New Delhi**

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**Correlation of the Ages of Bhagawan
Mahaveera and Bhagavan Gautama
— The Budha : M.D. Vasantha Raj**

Date of Publication : 1997

Price : Rs. 75/-

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**Published by Shri Raj Krishen Jain Charitable Trust, Ahimsa Mandir,
1-Daryaganj New Delhi-110 002**

**Printed at the Shivam Offset Press, A-12/1, Naraina Industrial Area,
Phase I, New Delhi 110 028**

FOREWORD

It is a matter of great privilege for me to write a foreword to Professor M.D. Vasantha Raj's compilation of lectures on 'The Correlation of the Ages of Bhagavan Mahavira and Bhagavan Gautama Buddha'. The lectures were held on the 20th and 21st December 1996 in Tagore Hall, under the auspices of Sri Raj Krishen Jain Memorial Lectures on Jainism, University of Delhi, Delhi in the presence of a very learned audience comprising luminaries like H.E. Professor Siddheshwar Prasad, Governor of Tripura, Agartala, Professor V.R. Mehta, Vice-Chancellor, Professor R.K. Agnihotri, Professor and Head of Linguistics and Dean, Faculty of Arts, University of Delhi and others. It may also be noted in this regard that late Lala Prem Chandra Jain, the then Chairman of Shri Raj Krishen Jain Charitable Trust was wise enough to institute the Lecture Series in the University of Delhi, Delhi and to publish the lectures in book form. Many eminent scholars including Professor G.C. Pande, late Professor D.S. Kothari and late Professor B.R. Saksena delivered their lectures under the aforesaid series prior to Professor M.D. Vasantha Raj. Professor M.D. Vasantha Raj happens to be the sixteenth scholar in the series. Professor Vasantha Raj spoke on a very important topic which had been debated world over during the last one and a half centuries and continues to be debated as hotly as ever before. It is pertaining to the correlation of the ages of Vardhamana Mahavira and Gautama Buddha.

The date of the Mahaparinibbana (the Great Passing Away) of the Buddha is, in fact, a door way to the pre-history of India. It is this very date which has a vague mention all through the Buddhist texts in Pali and Sanskrit. Whenever and wherever the decline and decay of the Saddhamma (Sanskrit, Saddharma, i.e. Buddhism) was to be noted either in the form of a prediction of the Buddha or in making a factual statement, the period is indicated in terms of its distance from the Great Event of the Mahaparinibbana. The passages to this effect may be cited from

Pali and Sanskrit Scriptures. As regards its determination or fixation, the credit goes to the western scholars who made allout efforts to resolve the problem. They succeeded to a large extent in finding solution to many unexplained points in this regard. The speciality of Professor M.D. Vasantha Raj lies in exploring hitherto unnoticed and unexplored Kannada classics like Vaddaaraadhane, Bruhatkatha-Kosha, etc., Brahmanical and Jaina mythological literature in order to show correlation between the ages and dates of Mahavira and Buddha.

It is significant to note here that like Pargiter, Professor M.D. Vasantha Raj has given due consideration to the Puranic evidences. Puranic dynastic lists have been given full significance in his whole analysis. It is admittedly true that the Puranic evidences suffer from many drawbacks, but the traditions about the Kings and events of ancient India as depicted in the Puranas cannot be altogether brushed aside. In this context, some scholars are of the opinion that the Puranic accounts pertaining to the post-Bharata war deserve serious consideration. It is also true that the ancient Indians did not possess by and large an aptitude for systematic recording of historical events. Moreover they even failed to maintain unbroken lists of succession of Kings and events pertaining to their reigns. The ancient Chinese on the other hand maintained consistent records in this regard. But at the same time it may also be noted that the Indian literature from the Rigveda onwards has kept some sort of accounts of important (particularly those who were favourably disposed to the Brahmanic priestly class) Kings and their achievements by oral traditions which were narrated by bards as eulogies of donor Kings at special occasions like great sacrifices. It is also significant to note that some of the Kings incidentally mentioned in the Vedic texts are included in the Puranic texts of pre-Bharata war. This shows that the Puranic dynastic lists have some credibility. Another difficulty that is faced in this regard is the fact that the Puranas do not count the years from any fixed chronological point. This difficulty has been some how and to

some extent resolved by arriving at relative chronology by establishing synchronisms from various Puranic accounts. Pargiter has tried to tackle this problem by way of drawing generations of prominent royal families from Iksavaku onwards to later Kings. It may be added here to say that Professor M.D. Vasantha Raj deserves commendation that he has extended the sphere of analysis which was initiated by Pargiter.

Professor M.D. Vasantha Raj has given full consideration to Jaina traditions and texts in arriving at relative dates of Mahavira and Buddha. The Buddhist tradition has also been given its due. The inscriptions of Asoka and Ceylonese cronicles like the Dipavamsa and the Mahavamsa have been referred to profusely in his analysis of dates. The attempts made by Professor M.D. Vasantha Raj deserve full commendation, even if one may not see eye to eye with him in this matter. Thus when published the analysis presented by Professor Vasantha Raj based on the findings of his own would give a new turn to the whole debate on the dates of the Buddha and Mahavira.

Finally the essence of the observation of Professor M.D. Vasantha Raj on the question of correlation of the ages of Mahavira and Buddha deserves to be enshrined here in his own words :

“The Nirvana dates of Bhagavan Mahavira and Bhagavan Gautama Buddha are linked with the chronology of the succession of the Kings of Magadha and Avanti kingdoms and as such the same has been worked out and presented commencing from 633 B.C. down to 233B.C. without any break. Finally the correlated dates of the important events such as birth, etc. of Bhagavan Mahavira and Bhagavan Gautama Buddha are presented. A critical evaluation of this work by scholars in the field of ‘Ancient History of India’ is hopefully awaited.”

Room No. F-18,
Tutorial Building,
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Sanghasen Singh
Professor of Buddhist Studies,
University of Delhi,
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July 3, 1997

PREFACE

There are very few academic organizations which provide opportunity for academicians, particularly for Jainologists, to present their research work before the interested scholars, and among such very few organizations, 'Lala Raj Krishen Jain Memorial Lectures', instituted by Lala Prem Chandra Jain in memory of his revered father, in the University of Delhi, Delhi, organized by the prestigious Department of Buddhist Studies, has, since its inception, built up a history of its own. Reputed scholars like, Dr. Govind Chandra Pande (Jaipur), Dr. D.S. Kothari (Delhi), Justice T.K. Tukol (Bangalore), Dr. Nathmal Tatia (Ladnu), Dr. Darbari Lal Kothia (Varanasi), Dr. B.K. Khadabadi (Dharwad), Dr. Vilas A. Sangave (Kolhapur) and many others, have under the auspices of this Lectures scheme expounded before the learned audience, their estimated views on Jainological topics. These lectures, it is noteworthy, have been published in the book form for the benefit of those who are interested in the Jainological studies by the very "Shri Raj Krishen Jain Charitable Trust, New Delhi."

I received unexpectedly a letter from Shri Premchandrajai Jain with a proposal for giving lectures on Jaina studies under the auspices of "Shri Raj Krishen Jain Memorial Lectures" in the Department of Buddhist Studies, University of Delhi, Delhi and the same I accepted gladly. As the Lectures were to be delivered under the patronage of the Department of Buddhist Studies I desired to propose a topic related to Jainism and Buddhism as well. Since my student-days a question used to haunt my mind regarding the uncertainty about the living times or dates of even such great personalities as Bhg. Vardhamana Mahaveera and Bhg. Gautama Buddha. It is true that many well known scholars in the field of history had tried to fix the dates, but because of their divergent opinions, it remained an open question. I made a study of almost all the source works mentioned by the scholars and also in addition a few works such as (Kannada) Vaddaaraadhane, Bruhatkathaa

Kosha and others which were not noticed by them. Finally with a new line of thought I prepared the lectures with the title "Correlation of the Ages of Bhg. Mahaveera And Bhg. Gautama Buddha" (Based on the available source materials).

The Nirvana dates of Bhg. Mahaveera and Bhg. Gautama Buddha are linked with the chronology of the succession of the Kings of Magadha and Avanti Kingdoms and as such the same has been worked out and presented commencing from 633 B.C. down to 233 B.C. without any break. Finally the correlated dates of the important events, such as birth and etc. of Bhg. Mahaveera and Bhg. Gautama Buddha are presented. A critical evaluation of this work by scholars in the field of 'Ancient History of India' is hopefully awaited.

It is with great reverence I wish to write here that I have been influenced greatly by the works of Paramapujya Acharya Vidyananda Mahamuni Shree in my studies, weather of Siddhanta, Religion, Philosophy, History and Literature in general and also I have taken his valuable guidance whenever I was to bring out a literary work and therefore I take this opportunity to offer him my most Vinamra Pranamas. I felt very sad when I was informed of the demise of Shree Premachandraji Jain, because of whose persisting letters I accepted to deliver the lectures under the auspices of "Shri Raj Krishen Jain Memorial Lecture's scheme and therefore I remember him always with reverence. I feel it my duty to express my thankfulness to Prof. V.R. Mehta, Vice-Chancellor of the University of Delhi, Delhi, for his consent to invite me for delivering the lectures. I am very thankful to Dr. Bhikshu Satyapala, the Head of the Department of Buddhist Studies, under whose administration the lectures were arranged excellently. I wish to convey here my thanks to Prof. Dr. Sangha Sen Singh, the Convenor of the Jain Lectures, in the Department who took troubles to make the lectures a success. The lectures were inaugurated by H.E. Prof. Siddheshwar Prasad, Governor of Tripura on 20-12-96. He spoke appreciatingly of the efforts of the Department of Buddhist Studies and of the Trustees of "Shri Raj Krishen Memorial

Lectures' beneficial to scholars, students and the interested public, and for this I am deeply thankful to him. Prof. R.K. Agnihotri, Dean, Faculty of Arts (D.U.) presided on the Second day's Lecture. He inspite of his scheduled busy work, sat through out and expressed his appreciation for which kindness I express my thankfulness to him. I feel, I shall be failing in my duty if I do not mention here the name of Dr. K.K. Mittal, Professor (Rtd) of Buddhist Philosophy and thank him for his appreciation of the subject of the lecture. It is my duty to mention with gratitude the names of Dr. Raja Ram Jain, Director of Kundakunda Bharati, Delhi and Shree Jaya Kumar N. Upadhye, M.A., expert in Jyotish and Vaastuvidya, who brought me the blessing-words of Paramapujya Acharya Vidyananda Mahamuni Shree and sat through the lectures. I have great regard for all those scholars and students who evinced great interest in the lectures and put questions for clarification. Dr. Vasantha Kumari, Professor of History, Maharani's College, Mysore, went through the manuscript of my lecture and expressed kindly her appreciation for the new approach in the subject, and therefore to her I duely offer my thanks. It is with high regard and respect I thank the Trustees of "Shri Raj Krishen Jain Memorial Lectures" for providing me the opportunity to deliver the lectures and here I wish to mention the name of Shree Dharma Bhushan Jain in particular with gratitude and thankfulness for extending me kindly the hospitality at his house. Further I feel it also my duty to offer my sincere thanks to those lady members of the family of the trustees, and also the young gentle man all of whom took care of my comforts benevelently. I am very much urged to mention gratefully and thankfully the name of my wife, Smt. Ratnavalidevi, who all along my literary pursuit has given me whole heartedly the cooperation and encouragement, shouldering the responsibility of our house hold. Namoh Lokopakaarine.

M.D. Vasantha Raj
Mysore

31-5-1997

LALA RAJ KRISHEN JAIN

(A brief note on the life and works of Shri Raj Krishen Jain in whose memory the Lecture Series has been instituted in the University of Delhi, Delhi with the fund endowed by Shri Raj Krishen Jain Charitable Trust, Delhi).

Shri Raj Krishen Jain was born at Ambala Cantt. on 11th October, 1900 (Kartik, Krishna, IV), the day on which the Third Jaina Tirthankara Sambhavanatha attained Kevalajnana and the day on which it is customary on the part of Indian Hindu women to observe fast for the welfare of their husband. He passed away on the 4th February, 1973 at Delhi. He started his career as a clerk in Post & Telegraph Dept. and rose to the rank of Superintendent, Army Headquarters at Simla. In 1921, he resigned his post at the call of Civil Disobedience Movement given by Mahatma Gandhi. His father Shri Rangi Lal Jain and grand-father Shri Tulsi Ram were Government Contractors who migrated from Sonapat, a District Headquarter now in Haryana.

Lalaji was a well known generous social and religious worker, great visionary, Karma Yogi and a philanthropist too. In 1940, he founded Shri Raj Krishen Jain Charitable Trust under which he constructed the Ahimsa Mandir at 1-Daryaganj, New Delhi which presently houses the Jain Temple, Library for Research Scholars, free Dispensary, Dharmashala (Guest House), Temple Nursing Home, etc. The said Trust grants scholarships to deserving students. In 1947 he donated a sum of Rs. 5,000/- to Anjuman Taraqui-e-Urdu for the development of Urdu Language. Another instance of his broadmindedness lies in the fact that during the days of partition of India when brutal riots broke out, he braved himself in saving the valuable library of Anjuman Taraqui-e-Urdu and the precious lives of many Muslims and Hindus by offering

them shelter, food, etc. He was not sectarian in his approach as is illustrated by his help to Bhikkhu Dhammavara of Cambodia when he migrated to Delhi from Pak-occupied Kashmir and established a Buddhist Temple and Ashok Mission Vihar in Mehrauli (near Delhi). In 1952, When Acharya Vinoba Bhave visited Delhi in connection with his Bhoodan Movement, Lalaji donated his entire 150 Bighas of Agricultural Land in village Arthala near Delhi. He was responsible for the repair of the National Archives of India and the preservation of 1500 years old palm leaf manuscripts of the "Dhavala" and the "Jaya Dhavala" which are enshrined in Moodbidri in South Karnataka. He was instrumental in the publication of many books on social and religious themes. He himself translated into English the Samayasara and the Niyamasara of Acharya Kundakunda and wrote a book in Hindi entitled "Shravan-Belgola Aur Dakshin ke Anya Jaina Tirtha". He helped the Government in recovering as many as 80 heads of antique images broken by the smugglers in 1959 in Madhya Pradesh and Uttar Pradesh, which led to their arrest and sentence. He was associated with a number of social and religious institutions., viz. Delhi Society for Prevention of Cruelty to Animals, Animal Friends, the All India Digambar Jain Orphanage Society as its Vice-President. The All India Digambar Jain Sangha, Vidvat Parishad, the Veer Sewa Mandir, etc. He was elected unopposed as a Municipal Councillor of Delhi Municipal Committee and as a member of the Committee appointed by the Chief Commissioner, Delhi for acceleration of private buildings. As a colonizer, he developed Daryaganj, Delhi-Shahdara, Ghaziabad, Western Extension Area and Ballabgharh, etc., and was appointed as the first sole selling agent of Delhi Improvement Trust. He constructed many buildings prominent amongst them being the Madhya Pradesh Assembly Hall at Bhopal, the M.P. Govt. House at Kautilya Marg, New Delhi and many buildings for M.E.S. at Agra and Delhi Cantt, and also for Northern Railway at Delhi Main and other places.

Smt. Krishna Devi Jain, wife of late Shri Raj Krishen Jain died at the Historic City of Hastinapur on 27th April, 1979 where a Jambu Deep is being erected. The Trust also got a chaityalaya built in the Sumaru. She was cremated there at that time and it was felt that there was no proper place for cremation. The trustees have got constructed three Pucca Chabutaras for cremation purposes there and have planted some trees and arranged for a hand tubewell. He has also constructed there a Building, after the name of his sister Smt. Rajkali Jain. The ground floor portion of this building has been donated to Dig. Jain Mandir, Hastinapur and upper portion for stay of his family members.

Lalaji also constructed a room in Mahavir Jain Bhawan, Mussorie for stay of the general public. He was also responsible for construction of Jain Temple at Modinagar. The land was purchased in his name and that of some one else.

He had one daughter, Smt. Kanta Jain who also expired in March 1985. His Daughter-in-law, Smt. Padmavati Jain (wife of Shri Prem Chandra Jain) also expired in Sept. 1983. Son Shri Prem Chandra Jain also expired in December 1995.

In order to perpetuate his medmory the said Trust donated a sum of Rs. 50,000/- and about 150 books on Jaina Studies to the University of Delhi, which on its part instituted Shri Raj Krishen Jain Memorial Lectures on 'Jaina Studies and Allied Topics like Ahimsa, Aparigraha, Anekanta, etc., and Their Relationship to the Challenges of Our Times'. According to the stipulation, a sum of Rs. 5,000/- will be profered annually to each speaker under this scheme who will deliver at least two lectures.

Lectures under these series have been delivered by

1. Dr. Govind Chandra Pande : The then Vice Chancellor,
"Jain Ethical Tradition and Its Relevance" University of Rajasthan,
Jaipur.

2. Dr. D.S. Kothari : Chancellor, Jawaharlal
"Some Thoughts on Science Nehru University,
and Religion". New Delhi.
3. Justice T.K. Tukol : Rtd. Chief Justice,
"Yoga, Meditation and Karnataka High Court,
Mysticism in Jainism" Bangalore.
4. Dr. B.R. Saksena : The then Director,
"Jainism : Its Contribution Ganganath Jha
to Indian. Thought and Its Research Institute,
Relevance to Indian Religious Allahabad.
Practices"
5. Dr. Nathmal Tatia : Director, Jaina
"The Place of Jaina Vishva Bharati,
Philosophy in Indian Ladnun (Rajasthan).
Thought"
6. Dr. T.G. Kalghatgi : The then Director,
"Jaina Logic and Epistemo- Institute of Jainology,
logy" Mysore University, Mysore.
7. Dr. Kailash Chand Shastri : The then Principal,
"Bharatiya Dharma Evam Syadvada Sanskrit
Ahimsa" Mahavidyalaya, Varanasi.
8. Dr. Jagdish Chandra Jain : Rtd. Director, Institute
"Jaina Katha Sahitya : of Prakrit & Jainology,
Vividha Rupon Mein" Vaishali (resident at
Bombay).
9. Dr. Krishna Datt Bajpai : Formerly Professor,
"Jaina Art and Archaeology" Deptt. of History,
Sagar University,
Sagar (M.P.).
10. Dr. Darbari Lal Kothia : Parshvanath Jaina
"Jaina Nayaya : Udgama Aur Institute (B.H.U.),
Vikasa" Varanasi.
11. Dr. Mohan Lal Mehta : Prof. of Jaina Philosophy,
"Jain Theory of Knowledge" Deptt. of Philosophy,
Poona University, Pune.

12. Sh. Jagan Nath Aggarwal : Retd. Head
"Jains' Contribution to
Secular Sanskrit Literature
and Its Significance" Deptt. of Sanskrit,
Punjab University,
Chandigarh.
13. Dr. B.K. Khadabadi : Formerly Professor of
"Shravakachara, Its
Significance and Relevance Jainology, Karnataka
Today" University, Dharwad
14. Dr. Vilas A. Sangave : Hon. Director,
"Jain Society Through the
Ages" Shahu Research Institute,
Shivaji University,
Kolhapur.
15. Dr. K.C. Jain : Former Professor
"A Brief Historical
Survey of Jainism and
its contributions to
Indian Culture" Vikram University,
Ujjain.
16. Dr. M.D. Vasantha Raj : Former Professor,
"Correlation of the Ages
of Bhagavan Mahaveera
and Bhagavan Gautama
The Budha" University of Mysore
and Madras

Some of these lectures have already been published and the rest are under the process of printing.

After the death of Shri Prem Chandra Jain, his only Son, the Trust is now being managed amongst others by and his three grandsons, Shri Bharat Bhushan Jain, Advocate; Dr. Desh Bhushan Jain, M.B.B.S., M.S. and Shri Dharam Bhushan Jain, Chartered Accountant. The Trust is carrying on many social and religious activities like actively participating in (a) the construction of Jambu Deep at Hastinapur (the only structure in the world which depicts the whole cosmos according to the Jaina texts), (b) Construction of Shrimati Krishnadevi Rajkrishen Jain Dhaval-Uddhar-Griha at Moodbidri in Karnataka to house 1500 years old palm-leaf manuscripts,

idols made from emerald etc., (c) construction of Shrimati Padmavati Premchandra Jain Library at Shravan Belagola where stands 57 ft. high colossal statue of Bhagwan Bahubali, (d) establishment of Shri Raj Krishen Jain Shishya Vritti in the Department of Jainology and Prakrita in Mysore University and donation to Hindi Vishwa Vidyapeeth Wardha and so on. During the 25th Nirvan Centenary of Bhagwan Mahavira the Trust further donated books on Jaina Studies to all the Universities of India, Vasava Samiti Bangalore, Andhra Pradesh, Gujarat, Haryana, Punjab, Rajasthan, Maharashtra, etc, and also constructed for the use of the general public electrically operated automatic cold water pios at Ahimsa Mandir, Daryaganj and Hindi Park, Daryaganj, New Delhi and also donated electrically operated automatic water coolers to Boys School in Kuncha Seth and Girls School in Dharampura, Delhi. The Trust has also donated a well for the use of Sarakas in village Polma (Bihar).Kothi at 1-Daryaganj, of late Dr. M.A. Ansari where Gandhiji and other National Leaders used to stay and the meetings of the Indian National Congress were held many a times and where Lord Irwin, the then Viceroy of India came to sign an agreement with Gandhiji had been donated to the Trust created by Shri Raj Krishen Jain in the name of Smt Krishna Devi Raj Krishan Jain Smriti Grih. It is on roughly about 2500 sq. yds. of land and is being used for charitable and social functions.

In 1955 Lalaji had been to Badrinath alongwith late Dr. Hira Lal Jain, Shri Yashpal Jain, Shri Vishnu Prabhakar and other eminent persons. At that time he felt the necessity of a Jain Temple and Dharamashala at Haridwar where there was none. The U.P. Government granted to the Trust created by Lalaji about 6000 sq. ft. of land where a Library, Dharmshala, Dispensary and Jain Temple have been constructed.

There was no Jain Temple at Kurukshetra, another Indian Historical place where lakhs of people bathe in the holy tank at the time of Surya-Grahana and where supposedly the famous

fight took place between Kauravas and Pandavas. Yogiraj Krishna gave his sermons on which the religious book Geeta is based. The Trust has got 3000 sq. yds. of land for construction of Jain Temple, Dharamshala, Library and Dispensary from the Kurukhestra Development Board and the construction work is in progress.

In 1959 Lalaji's second grand daughter, Smt. Vijaya Jain was studying in Birla School at Pilani, a famous Educational Centre in the Country established by Birlas. He had been there and thus felt the necessity of a Dharmshala, a good Library and a Jain Temple there. The trust has been able to get land there and the construction work is complete.

The Trustees have also donated to many individuals and institutions such as Prime Minister's Relief Fund, Bhagavan Mahaveera Viklang Sahayata Samiti for benevolent causes.

Late Lala Prem Chandra Jain

(11-3-1922 to 2-12-1995)

The Late Lala Prem Chandra Jain, one of the distinguished philanthropist and social activist was born in Ambala (Haryana) in March 1922. He was the only son of the Late Lala Raj Krishen Jain, the self-made-man who rose from rags to riches. Like his father he was fully dedicated to the cause of Ahimsa (non-injury), Jainism and Prakrit. He was extremely attached to his father and, therefore, they jointly contributed to the cause to the extent very few Jain families have done. He was very much enlightened and had vision to review Jain tradition and love. His Physical disability due to an accident in the year 1970 could not deter him from continuing his religious and creative works. His main contributions are as under:

1. Construction of Ahimsa Mandira at Haridvara
2. Construction of Ahimsa Mandira at Pilani
3. Construction of Ahimsa Mandira at Kurukshetra (opposite Kunda)
4. Institution of Sh. Raj Krishan Jain Memorial Lectures, University of Delhi, in 1975.
5. Institution of Shiksha Vriti Fund at Mysore University, Mysore for award of scholarship to deserving students in the field or higher studies in Prakrit and Jainism.
6. Institution of A.N. Upadhyaye Memorial Lectures in Mysore University, Mysore as one of the donors.
7. Establishment of Shrimati Padmavati Prem Chandra Jain (Delhi) Sarvajanika Pustakalaya at Sravanvelgola.
8. Establishment of a Museum for preservation of Thirthankara images of precious stones at Moodh Bidri.
9. Founding of Sh. Raj Krishan Jain Cheritable Trust and publication of books on Jainism, Ahimsa and Prakrit through the aforesaid Trust.

10. Donated generously for sinking wells for the use of the most down trodden community of Saraks of Bihar and Orissa.
11. Launched a number of movements for revival, restoration and promotion of Jain and Prakrit Studies.
12. He had endeared himself to the scholars and students by way of opening the doors of his big house in Daryaganj for their stay, use of library, meeting and debating on important academic and religious issues. Lalaji's house was a shelter for Muslim victims of violence during 1947 partition days.

10. I have been very much interested in the study of the life of the great Jain Rishis and the history of the Jain religion.

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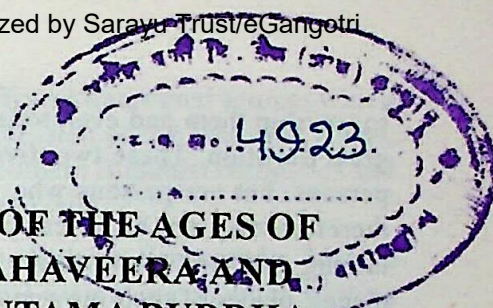
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CORRELATION OF THE AGES OF BHAGAVAN MAHAVEERA AND BHAGAVAN GAUTAMA BUDDHA BASED ON THE AVAILABLE SOURCE MATERIAL

Dr. M.D. Vasantha Raj

I. THE SOURCES

Men of extraordinary intelligence or perception have born from time to time since immemorable time and have shown to the mankind path of living free from sufferings — a right living with happiness. Some of these great personalities are remembered and few among them are even worshipped by the devoted people. Bhagavan Mahavira and Bhag. Gautama Buddha are the two such great personalities who are remembered, adorned and worshipped by the devotees even to this day. In those days of their living time, in this land of ours, social evils were rampant due to caste system — varnadharma, concentration of wealth among only a few who were the favourites of the kings and high-officials, mass poverty, practice of slavery, woman's dependant-state and so on. Bhag. Mahaveera and Bhag. Gautama Buddha, though born in royal house, gave up the royal-comforts and not minding discomforts took to mendicant life and went in search of truth, in search of the path that would absolve the man, in the present and future life as well from sufferings. At last after the attainment of Kevalajnana or Bodhi they showed the path of nonviolence, by the adoption of which there was a revolutionary change in the society from top to bottom. Now every one thought that violence to be a sinful act resulting in miseries and nonviolence a virtue resulting in happiness. People began

to worship them and even today devotees worship them with great devotion. These two divinely persons are not mythical persons, but are persons who lived in the midst of man and therefore they are historical persons. Historical records pertaining to them, such as the names of their parents, birth places, places of their movements, places where they attained Kevalajnana or Bodhi and Nirvana, details of their contemporary kings are maintained up to this day. Even today their birth places, places of their attainment of Kevalajnana or Bodhi and Nirvana are looked up on as holy places and are visited and worshipped by their devotees. Though all such historical details are available, and are accepted as such, it is unfortunate that there has arisen a controversy regarding the date of their living time. In fact this controversy arose mainly because of two reasons: Firstly because of certain confusions in the traditional statements and secondly because of the difficulty in equating the different Indian eras with the Christian era. European historians, in their majority, hold the view that Bhag. Gautama Buddha attained Nirvana in or around the year 486 B.C. However, it is stated, that the calculation based on traditional accounts leads to the date in the middle of 544 B.C.¹ Similarly majority number of European scholars place the date of Bhag. Mahaveera in the year 488 B.C. whereas the traditional account points to 527-528 B.C.

The dates of Nirvana of Bhag. Mahaveera and of Bhag. Gautama Buddha are entangled with the chronological order of the dates of the succession of the Kings of the Magadha and Avanti kingdoms and therefore it becomes necessary to determine the same first. It is true that many historians have tried to determine this chronological order of the succession of Magadha and Avanti Kings and inspite of it differences of opinion still persists. Therefore with certain new lines of thinking a fresh attempt is made here to determine the same. For this, however, there is necessary to note the present condition of the available sources of the ancient history of the Magadha kingdom.

There are mainly three different traditional sources which give the chronology of the succession of the Magadha Kings, viz., (1) Vaidika Puranas (2) Southern Buddhist chronicles and (3) Jaina literary works and Pattavalis.

The Vaidika Puranas, particularly Brahmanda, Matsya and Vayu give the chronological succession of kings starting from the time of Mahabharata battle where as the other two sources start from the reign of King Srenika-Bimbisara, a contemporary of Bhag. Mahaveera and Bhag. Gautama Buddha. Generally the authorship of Vaidika Puranas is attributed to Vedavyasa Maharshi. But in the Puranas themselves it is stated that Suta Maharshi narrated the same during the sacrifice performed in Naimisaranya. In this context the following statement from the preface in Visnupurana is note worthy as the same throws light on the condition of presently available Puranas. The Puranas are also works of evidently different ages and have been compiled under different circumstances.

Another evidence of a comparatively modern date must be admitted in those chapters of the Puranas which assuming a prophetic tone fore-tell what dynasties of kings will reign in the Kali-age. These chapters, it is true, are found in four Puranas, but they are conclusive in bringing down the date of those four (Puranas) to a period considerably subsequently to Christianity. It is also to be remarked that the Vayu, Visnhu, Bhagavata and Matsya Puranas, in which these particulars are foretold, have in all other respects the character of as great antiquity as any works of their class.

Lomaharshana was a Suta, that is a bard or panegerist, who was created, according to our text (See book I, Ch III) to celebrate the exploits of Princes, and who according to the Vayu and Padma Puranas, has a right by birth and profession to narrate the Puranas in preference even to the Brahmanas.

The specification (as Samhita) may be accepted as an indication of the Puranas having existed in some other form, in which they are no longer met with.

There is evidence to say that the original source, mainly for the Vamsanucarita or the chronological account of the presently available Puranas, is a Purana by name Bhavisiya Purana which perhaps is not available now.

Here there is a necessity to note the manner in which the Vamsanucarita or the chronological account of the dynasties is presented in these Puranas. The narration begins with past tense, then shifts on, to a little extent², to present tense and thereafter continues in future tense. Accordingly the chronological account of Bruhadratha dynasty of Magadha is narrated in past tense upto Senajit and of Senajit himself in present tense and after him the rest in future tense.^{2A} Similarly of the Puru dynasty, prior to Adhisoma Krisna the chronological account is in past tense, of Adhisoma Krisna himself in present tense and the rest, after him, is in future tense.^{2B} Likewise the chronological account of Ikshvakuvasa is told wherein Divakara's account is given in present tense.^{2C} This clearly indicates that the chronological account of Magadha dynasty that has been put in future tense should be considered as related to the period that comes after Senajit of Bruhadratha house and also in similar manner in relation to the other dynasties. Further it is necessary here to note the duration of the period of the rule of the Kings of Bruhadratha house. It is stated in Matsya Purana (Ch. 271) that Ripunjaya (the last King) shall rule for 50 years and there shall be indeed 23 Kings of Bruhadratha house, and their total period of rule shall be fully 1000 years.³ This statement of the Purana, it may be noted, is in future tense, and therefore the said rule of 1000 years must refer to the total number of the years of the rule of the Kings of Bruhadratha house who ruled after Senajit in succession and ended with the rule of the last King Ripunjaya. But some of the scholars have opined that this rule of 1000 years, to be of the intervening period between the end of the Mahabharata battle and the end of the rule of Bruhadrathas. The opinion of these scholars is, perhaps based on the stray statements of the Puranas which say that 1050 years elapsed

between the time of the birth of Pariksit (son of Abhimanyu) and of the time of the coronation of Nanda or Mahananda or Mahapadma Nanda⁴ or Mahadeva respectively according to Vishnu⁵, Brahmanda, Matsya and Vayu Puranas. As Nanda and others, mentioned here, are known definitely as the Kings of Magadha, the said 1050 years rule, just mentioned, should be with reference to the line of the Kings of Magadha dynasty. Therefore the 1000 years rule of the Bruhadrathas of Magadha dynasty must have been included in the said 1050 years. But it has been shown earlier, depending on the regular statement of the Puranas, that the rule of 1000 years is related to those Kings of Bruhadratha house who came after Senajit in succession upto the end of the rule of Ripunjaya the last King.

It is true, in Vaidika Puranas, there is a dependable chronological account with reference to Magadha Kings, but its main draw-back is that it is confusedly mixed up with the account of the Avanti Kings. In addition to this there are certain other factors which have made the material further complicated. Therefore it becomes necessary to consult the other sources to arrive at reasonably acceptable chronology.

Mahavamsa and Dipavamsa are the two important southern Buddhist chronicles on which all most all historians have depended upon to decide the chronological succession of Magadha Kings. Apart from these two sources Burmese record of chronology is also worth mentioning. In addition to this good historical materials are gleaned out from Tripitakas the Buddhist Canons. In fact contemporaneity of Bhag. Mahaveera and Bhag. Gautama Buddha is determined depending on the statements in Tripitakas. These Buddhist sources have been of very much help in determining the chronology, but still they are having their own limitations and in this regard the view of Shri M. Geiger is note worthy : "Moreover we shall see below that in the Cylone chronicles (M.Vamso D. Vamso) themselves there is contradiction which we can hardly pass by. The chronology current in Cylon, Burma, Siam, starts out from the

middle of the year 544 BC as the date of the Nirvana of Bhag. Gautama Buddha. That this date is wrong and contains an error of roughly speaking sixty years is now, we may say, generally admitted. Moreover Fleet has pointed out that this reckoning is by no means based on continuous tradition from early times.”⁶

Among the jaina sources, it appears, the historians have taken Parisistaparva (12th cent) of Hemacandracharya as the only reliable and authoritative work. But, there are other works, which are equally reliable sources, if not more, and of these it suffices to mention here the works, namely—Tiloyapannatti, Harivamsapurana of Punната Jinasenacharya, Vaddaradhane Sastrasara Sangraha of Maghanandi Acharya and several Pattavali works. These sources also, just as the Vaidikapuranas and the Bauddha works, are helpful for determining fairly well the chronological order of the succession of the Kings of Magadha and Avanti as well.

II. SUCCESSION OF THE MAGADHA KINGS AFTER BRUHADRATHAS DOWN TO KING NANDA

The rule of Bruhadrathas, according to Vaidika puranas, came to an end with Ripunjaya⁷. But, 'after him who occupied the throne' is a big question. However we can try to find an answer to this by the a statement that can be found in the form of a stray statement in Bhagavatapurana. It is stated in it that Nanda's coronation took place after 1115 years of the birth of pariksit⁸. It has been already pointed out that the period of 1000 years is the period of the rule of the kings of the Bruhadratha house commencing from the rule of senagit's son. Therefore, the remaining $(1115 - 1000) = 115$ years should be the period of the rule of the kings who ruled between the end of the rule of Ripunjaya the last king of Bruhadrathas and the commencement of the rule of king Nanda. According to the traditional account, Bhag. Mahaveera attained Nirvana 60 years before the commencement of the rule of king Nanda⁹. Similarly Bhag. Buddha attained Pari-nirvana in the 8th year of the reign of Ajatasatru¹⁰ son of Bimbisara alias Srenika. Bimbisara was a contemporary of both Bhag. Mahaveera and Bhag. Gautama the Buddha according to Jaina and Bauddha traditions. Therefore it is evident that the rule of Bimbisara and the rule of Ajatasatru must have taken place within the said period of this 115 years. Further according to both Mahavamso and Dipavamso, Bimbisara, Ajatasatru and udayibhadra ruled successively one after another, respectively for 52, 32 and 16 years. Again after udaibhadra, according to Burmese tradition, Anuruddha, Munda and Naga-dasaka have ruled in succession and the total period of the rule of the former two of these is shown to be 9 years and of the last one 4 years.¹¹ Thus, the total period of the rule starting from Bimbisara to that of Nagadasaka shall be $(52 + 32 + 16 + 9 + 4) = 113$ years and this is just short of 2 years from 115 years referred to earlier and is negligible. Infact there shall not be even this shortage of 2 years if we take into consideration of the total period of the rule of Ajatasatru to Nagadasaka which

in accordance with Burmese tradition comes to $(35 + 15 + 9 + 4) = 63$ years and this added with the 52 years of the rule of Bimbisara would give $(52 + 63) = 115$ years. Coincidence of the results of statements from the sources of different origin can be treated as a fact and therefore, presently the 115 years rule of the kings commencing from the end of the rule of King Ripunjaya of Bruhadratha house down to the commencement of the rule of Nanda, stands as a fact. Further in accordance with this it is indicated that Srenika-Bimbisara must have occupied the throne of Magadha immediately after the end of the rule of Bruhadrathas, as he is at the top of the kings who ruled in the said period of 115 years. But it is necessary to note here that though there is concurrence regarding the total number (115) of the years of the rule of kings between the statements of the Bauddha and the Vaidika purana sources yet there are Variations in mentioning the number of years of the rule of individual kings. One more point of importance to be noted here in this context is that Buddhist sources do not mention the name 'Nanda' but instead mention the name 'Susunaga'. Such and other problems can be solved by an investigation in to the other two sources viz., Vaidika Purana and Jaina sources.

In Vaidika puranas the account of succession of the kings, that is given after the end of the Bruhadrathas rule, is most confusing. It is to be noted that a person, named differently in different puranas as Sunaka in Brhmanda and Srimadbhagavata, Pulaka in Matsya and Munika in vayu, is stated to have killed his master and made his son Pradyotin or Pradyota the king.¹² It is this name Pradyotin or pradyota that has been the cause of confusion. This name, while recasting of the puranas, has been mistaken for the name of Pradyota Mahasena the king of Avanti whose name is glorified by Bhasa in his drama 'Pratijnayagandharayana'. Otherwise there can be no reason for placing here in the list of Magadha kings, the names such as palaka and others, who from other sources, are ascertained to be the Avanti kings. The recasting of the Purana material, particularly the vamsanuserita was done, it appears,

prior to the time of the famous poet Bana, most probably during the reign of second Chandragupta of Gupta dynasty. Bana mentions Kumarasena as the youngest son of Pradyota. He also mentions him by the gotra nama 'Paunaki' where by he is indicated as the grand son of Punaka.

It has been previously pointed out the probability, depending on the southern Buddhist Chronicles, of occupying the throne of Magadha by Srenika-Bimbisara immediately after the end of the rule of Ripunjaya the last king of the Bruhadratha house. But, in this regard jaina tradition, with which the vaidika purana tradition almost concurs, has a different story: 'Srenika-Bimbisara's father Upasrenika or Prasrenika was the king of Magadha of which Rajagraha¹³ was the capital. Once he went for a ride on a wild horse, and as it ran very fast he lost control over it. The horse being tired finally stopped near by a rivulet that was flowing near by a hunters village. While he was taking rest the village chieftain's daughter came there and the two fell in love with each other. Thereupon she was given in marriage to him by her father. The king Prasrenika returned to his capital with his newly wedded wife and named her as Eilata Mahadevi. A son was born in her and was called by the name Cilataputra signifying perhaps, the son born in a woman of hunters community. Srenika was another son born in his pattamahishi the principal queen. They both attained the age of youthhood. One day Upasrenika consulted the astronomers as to who shall become the king as a successor to him. On hearing from them he banished Shrenika, on some pretext, where upon Srenika goes to Dravida country and reaching Kanchipura, he marries a Brahmin girl in whom he begets a son by name Abhayakumara.

Once upasrenika desires to conquer Pradyota the king of Avanti and so for this purpose he sends his friend Uddayana the king of Roruka pura. But, Pradyota captures him and keeps him in imprisonment. However Upasrenika manages to get

him released through a person by name Vijaya kumara. By this Pradyota, being enraged, decides to punish Upasrenika and so he with a big army marches towards Rajagraha. Upasrenika makes an announcement in the town declaring that he would give the desired object, what ever it may be, to the person who can bring Pradyota a captive. Now his son Cilataputra manages to capture and bring him to Rajagraha. Upasrenika being very much pleased makes Cilataputra the king of Magadha. But on becoming king Cilataputra turns out to be a tyrant and with his unbridled passion for woman harasses the people. It was in the 12th year of his rule that ministers and other high officials reach Srenika and narrate to him their tale of misery and request him to return to Rajagraha and occupy the throne and accordingly, Srenika becomes the king of Magadha'.

This piece of story is definitely built up on historical factors as the same deals with an account of Srenika Bimbisara who is accepted as a historical person. But it is true that there are certain factors which appear to be distorted when analysed on historical background. It is stated in the story that Pradyota the king of Avanti was captured by Cilataputra. This is contradicted by other reliable historical factors:

Bhagavan Mahaveera is said to have attained nirvana on the very day on which the coronation of Palaka, the son and successor of Pradyota-Mahasena, took place in Avanti. Therefore it is evident that Pradyota's rule must have ended on the day or just a few days before the coronation ceremony of Palaka. It shall be later on pointed out that this event coincides with the fifth year rule of Ajatasatru in Magadha. Pradyota, according to Vaidika Puranas, has ruled for 23 years. As according to the Vaidika Purana Srenika-Bimbisara, the father of Ajatasatru, ruled for 38 years, the rule of Pradyota in Avanti, must have commenced in the 20th year rule of Srenika Bimbisara and therefore Pradyota Mahasena could not have been a King during the days of Upasrenika the father of Srenika Bimbisara. This, clearly points out that the author of

this Cilata Putra story has mistakenly confounded the name Pradyota of a different dynasty with that of 'Pradyota' of the king of Avanti. This Pradyota of the story, is likely to be, or better say, must be, identical with that Pradyota or Pradyotin who was placed on the throne of Magadha by his father Sunaka or Pulaka or Punaka of Puranas. Gunabhadra swami, in his Vardhamanapurana, the last part of Mahapurana, has mentioned srenika Bimbisara's father by name 'Kunika bhupa'¹⁴ or 'Kunikaksiteet' and this indicates that There was a king by name 'Kunika'. As this name is resonant with the puranic names Sunaka, Pulaka or Punaka it indicates the plausibility of one and the same person to have been mentioned with little variable sounds. Historians have identified Kunika of Jaina sources with Ajatasatru of cylonese chronicles.¹⁵ It is true that Srenika Bimbisara's son and successor Ajatasatru is mentioned in Jaina sources by name Kunika¹⁶, and also Koonika¹⁷. This second name Koonika, with its prakrita form¹⁷, is a gotranama and as such it indicates that the bearer of this name is the grandson of kunikabhupa, or Kunikaksiteet, and this in turn confirms that the correct name of the murderer of Ripunjaya, the last king of the Bruhadrathas, is kunika and not Sunaka or Pulaka of puranas and not even Punaka indicated by the poet Bana. However, as it is indicated from another source, there is a possibility that the correct form of this name is 'Kunakaksiteet'. According to S. Monier Williems Dictionary the word 'Kunakaah' indicates a people of kunaka country. The king of this country could have had the name Kunaka ksiteet and as the word 'Kunaka' takes the form 'Kunaka' in prakrita the same might have been retained as the name of the king with the addition of Ksiteet or bhupaala, resulting in the name Kunakaksiteet or kunaka bhhupaala. Bruhatkathaa Kosha mentions Ajatashatru by name 'Konaka' which is a gotra nama of prakrita form and as such it indicates that his grand father was called by the name Kunaka.

Now, based on the above discussion, we can reconstruct the historical facts in relation to Kunika bhupaala, his son Cilata-putra-Pradyoti and also of Srenika-Bimbisara.

Ripunjaya of Bruhadratha house was the king of Magadha with the capital Girivraja, near by which later on during the reign of Srenika Bimbisara the town Rajagrha was built. Kunika bhupaala was a feudatory king¹⁸ perhaps ruling the Kunaka country (ksiti) or of Kanduka land¹⁹ situated some where not far off from Girivraja. King Oddayana of Rorugapura was, it appears, a close friend of him. Kunika bhupaala married Cilataa, the daughter of a village chief belonging, probably, to hunter community. In her was born a son by name Cilataputra. This name probably, indicates that he was born in a queen bearing the name Cilataa. Apart from this he must have had a name that was given in the namegiving or namakarana ceremony and this name must be 'Pradyota' or 'Pradyotin' as indicated by the vaidika purana statement.²⁰ Kunika is said to have had many wives and of them Srimati or Suprabha jayavati²¹, was the chief queen-pattamahisi, and in her was born Srenika alias Bimbisara. Kunika bhupa, with an intention of capturing the throne of Magadha instigates the king Oddayana to besiege Girivraja. But, in this attempt Oddayana himself was captured by Ripunjaya and put in prison. However Kunika manages to get him released. By this Ripunjaya, being enraged, marches with his army to punish Kunika bhupaala. On hearing that Ripunjaya was almost nearer his town king Kunika makes an announcement that who ever would capture Ripunjaya he would be made the king of Magadha. Chilaataputra-Pradyoti takes this opportunity, stealthily, perhaps with a band of soldiers, reaches the place where Ripunjaya had camped and there when Ripunjaya was engaged in water sport-jalakrida surprisingly attacks and brings him a captive to his father. After this kunika bhupaala must have killed Ripunjaya²² and taking possession of the throne of Magadha he must have consecrated Pradyoti as the king of Magadha.²² People of Magadha had to put up with Pradyotins rule of tyranny for 12

years. Vaidikapuranas also refer to him as “Bhavisyo na ca dharmatah”²³ and “Bhavisyo nayavarjitah”. Then he is driven out and Srenika who is extolled in both Buddhist and Jaina literature, occupies the throne. It is said that he built the town Rajagarha and made it the capital of Magadha kingdom. It is also stated that Srenika Bimbisara requested Bhag. Gautama the Buddha to make it sanctified by entering it.²⁴

Srenika Bimbisara, when he was in exile, had married Abhayamati, the daughter of a brahmin and in her he had a son by name Abhaya kumara. There is a story, in Vardhamana purana, (Mahapurana), which tells about his extraordinary skill and intelligence. In Buddhist literature he is mentioned by the name Abhaya pandita. Srenika-Bimbisara had many wives and among them Celana or Celini was the pattamahisi-principal queen. She, according to digambara jaina tradition, is the 5th among the seven daughters of king Cetaka of vaisali, head of the ganarajya. Subhadra was Cetaka's principal queen. The seven daughters of Cetaka are: 1) Priya kaarini 2) Mrugavati 3) Suprabha 4) Prabhavati 5) Celini 6) Jyestha and 7) Candana. Priyakarini was given in marriage to king Siddhartha of Kundalapura and Bhag. Mahaveera was their son. Shataanika, the king of Kaushambi, married Mrugavati and in her was born Udayana. King Dasaratha of Hema Kacchapura of Dasarna country, married Suprabha. Uddayana or Oddayana of Rorugapura of Kaccha Country married Prabhavati. The other two daughters namely Jyestha and Candana remained unmarried and of these two Candana took to mendicant life and finally became the ganini, the head of the gana or sangha of the nuns in the samavasarana of Bhag. Mahaveera. Apart from the seven daughters Cetaka had also ten sons Dhanabhadra and others.²⁵ This Digambara jaina account has certain important differences from that of Svetambara tradition, to which it is necessary here to note. In Svetambara tradition Bhag. Mahaveera's mother is mentioned by the name Trisala and is stated to be the sister of king Cetaka. The fourth daughter of

Cetaka sivaa by name is said to have been given in marriage to Pradyota Mahasena the king of Avanti.²⁴ Here it is worth noting that the Svetambara tradition regarding the marriage of Siva with King Pradyota of Avanti is supported indirectly by a statement of 'Pratijnayaugandharayana' of Bhasa a reputed Sanskrit dramatist. In this drama (2nd act) Pradyota says "Asmatsambaddho Magadhah" which indicates king Pradyota's relationship with the king of Magadha. This relationship appears to be their co-brotherhood as Siva the wife of king Pradyota Mahasena and Celini the wife of Sren. Bimbisara happened to be sisters.

Sren-Bimbisara, being closely related to at least six prominent kings of north India, maintained, it appears, cordiality with almost all the kings of north India. Further it may also be possible that he must have developed friendly contact with the kings of dravida country as he stayed in this country for about 12 years period of his banishment. Depending on the stories, that depict his life we can say that his reign was peaceful and prosperous. He had no animosity against any religion whichever religion he himself followed. There were many brahmin Guru Kulas where veda vedangas were taught. Gautama Indrabhuti and also his two brothers Agnibhuti and Vayubhuti had, according to Jaina tradition, 500 disciples each and taught Veda vedangas. Almost all the religious leaders used to take sojourn frequently to Rajagarha. In his younger days Sren. Bimbisara appears to be a follower of Parivrajika or Vaisnava religion²⁵. Later on he was attracted by the great personality of Bhag. Gautama the Buddha and became a follower of Buddhism. Finally he became a Shravaka and an ardent devotee of Bhag. Mahaveera.

Sren. Bimbisara had a son born in his principal queen celini who is mentioned in jaina literature by name Kunika or Konika or Koonika. Cylone chronicles mention him by name Ajatasatru. The identification of 'Ajatasatru' of Buddhist chronicles with Koonika of Jaina account may be ascertained

from the evidences found in both Buddhist and jaina sources: Celini is the daughter of cetaka the king of Videha country and therefore she is mentioned by name 'Vaidehi' in Buddhist Divyavadana; 'Maagadhenaaajatasatrunaa Vaidehiputrena'²⁶ and this clearly indicates that Koonika son of celini is mentioned by name Ajatasatru in Buddhist sources. Ajata satru is said to have usurped the throne by putting his father in imprisonment and as a result sren. Bimbisara met with the end of his life. Ajatasatru is mentioned as a 'Pitughataka' in Buddhist sources.

Previously it has been stated that the cylone-chronicles have assigned 52 years of rule for sren. Bimbisara. Such a long period of rule of a king, though not impossible, cannot be accepted unless the same is supported by other evidences. In Vaidika puranas no one king is shown to have ruled for such a long duration. More over in cylone chronicles the rule of Pradyoti the cousin of sren. Bimbisara is missing altogether. Puranas also, in this regard are not helpful to the needful extent. In them the name Bimbisara or srenika is not at all found. It appears that it is misspelt in Brahmanda purana which mentions Vidhisara with 38 years of rule just prior to the name Ajatasatru and this may be taken to be identical with the name Bimbisara. In consideration of other factors, that are to follow, we may accept 38 years of rule of Bimbisara on the basis of the tradition maintained in Brahmanda Purana. Sren Bimbisara's cousin Pradyoti, as stated in all the jaina sources, has ruled for 12 years. Thus it results totally a period of $(12+38)=50$ years of rule of both Pradyoti and Sren-Bimbisara.

Ajatasatru-koonika: This king, as the traditional account points out, was an ambitious person. He snatched the throne from his father by putting him in imprisonment. He fought a deadly battle against his own maternal grandfather Cetakaraja, the head of the ganarajya and won the same with a heavy casualty on both the sides. However it appears that he was conscious of his misdeeds and so repented for the same. He went to Bhag. Gautama the Buddha perhaps to find peace of

mind. Further, soon after Bhag. Mahaveera's attainment of Nirvana the chief gandhara Indrabhuti Gautama attained Kevaljnana and to him Koonika. Ajatasatru went, made obeisance, and took sravaka vows. Again in Parisistaparva of Hemacandracharya, it is stated that kunika (Ajatasatru) out of grief, for himself being the cause for the death of his father, did not want to live in Rajagrha and therefore, established Campa nagara and lived there. Here it becomes necessary to take note of the name Darsaka, mentioned in Vaidika puranas with Variations as Darbhaka and Vamsaka in Visnu, Brhmanda and Matsya puranas, either prior to Vidhisara or vivisara, which names are considered to be identical with the name Bimbisara, or next to Ajatasatru. Some of the historians consider a king of this name Darsaka to have ruled either prior to Bimbisara or just after Ajatasatru. However in this regard there is a necessity to take in to consideration a statement made by Kanchukiya in the drama 'Svapna-Vasavadatta of Bhasa, which runs as - "Esa Khalu gurubhirabhihitanaamadheyasyaasmaakam maharaja-Darsakasya bhagini Padmavati nama. Saisaa no maharajamaataram mahadevee-maasramasthaamabhogamyanujnata tatra-bhavaty Rajagrhameva yasyati". (yaugndharayana says:) "Esaa saa Magadha-rajaputri" (Act-1) According to this statement Padmavati is the daughter of Magadharaja, and is the sister of Maharaja Darsaka which name was given to him by his parents. (gurubhirabhitanaamadheyasya)-She has come from Rajagrha, to pay a visit to her mother who was staying in Tapasasrama. Darsaka referred to here in this statement, there is no doubt, is the king of Magadha country. The qualifying term 'visheshana 'gurubhirabhihita namadheyasya' clearly points out that the name 'Darsaka' was a name given by his elderly persons on the occasion of Namakarana-naming ceremony and also the same indirectly suggests that this person had also some other names or at least one more name, and if it were not so, the visheshana stands redundant. Mostly the kings used to have such appellations indicating their valour or virtue, and as an instance, it may be noted that pradyota the king of

Avanti was well known by the appellation 'Mahasena'. Similarly Darsaka also may have had some such appellation as indicated by the above stated visheshana. For identifying this person, who it was, it necessitates to go in to circumstantial evidences- Udayana, the hero of the drama 'Svapnavasavadattam' is the son of the Kausambi king Satanika and Mrugavati. According to Svapnavasavadattam he marries Magadha raja's daughter Padmavati, the sister (-bhagini-) of Maharaja Darsaka. Udayana's first wife is Vasavadatta, daughter of Avanti king Pradyota Mahasena and Angaravati. As Satanika, Pradyota-Mahasena and Sren Bimbisara happened to be the sons in law of king Cetaka, it may be reasonably surmised that they were of almost equal age. Similarly Udayana the son of Satanika, Paalaka the son of Pradyota Mahasena and Ajatasatru the son of Sren-Bimbisara also were of almost equal age. Now it can be ascertained that Udayana's wife Padmavati, mentioned as the 'Magadha-raja-putri' by Bhasa, plausibly is the daughter of Sren-Bimbisara or of his cousin Pradyotin²⁷ and the sister (not sahodari but bhagin) of Darshaka. Therefore this name and the name Ajatasatru are the names of one and the same person and of these the first is the proper name being given in Namakarana ceremony, and the second a title or a popular name. Therefore evidently it can be said that the two names of a single king have been mistakenly construed and shown in puranas as the names of two individual kings and as such there cannot be a king Darsaka other than Ajatasatru. According to the two Cylonese chronicles Ajatasatru ruled for 32 years. He was succeeded by his son Udayin or Udayibhadra according to both Jaina and Bauddha traditions. Cylonese tradition alleges Udayibhadra to be a patricide where as jaina tradition has an altogether a different account: According to Parisitaparva of Hemacandracarya, when Kunika (Ajatasatru) died at camp his son Udayin became very much grief stricken and kept off himself from the affairs of the kingdom. Now his ministers advised him to build another town and make it the capital of the kingdom and live there as his father Kunika had built

Campa for the same reason and lived there. Accordingly Udayibhadra built 'Pataliputra' and from there he carried on his kingly duties. The building up of the city of Pataliputra by Udayibhadra is also supported by the statement found in the vaidika puranas, such as vayu and others, which state that in the fourth year's reign of Udayin 'Kusuma pura' (Pataliputra) was built on the South bank of the river Ganga. Further the tradition maintained in Parisista-parvan regarding the assassinator of Udayibhadra is noteworthy: Udayibhadra was offended by a neighbouring king and therefore he punished him by capturing and annexing his kingdom. By this the prince, the son of the captured king, desired to take revenge on udayibhadra and so he went to Ujjayini and secured friendship of the lord of Avanti who also had animosity against Udaibhadra. After few days the prince told the Avanti king, that he would subdue Udayibhadra. Then taking his permission came to Pataliputra and there becoming a servant in the palace was waiting for a chance to kill the king Udayibhadra. There he noticed one day the jaina sadhus entering freely the quarters of palace without any sort of restrictions. There after taking the vows of sadhu he joined the sadhu sangha and pretended to be a perfect Sadhu. On a special day of religious observance the sadhu sangha went to the palace and after the observance of religious rituals the sadhus took rest in the afternoon and the king also joined, them. When the king and others were asleep the prince in the guise of Sadhu slained the king and ran away. The acharya or the head of the sadhu sangha and sensed the danger that may befall on the sangha, slained himself and died. As Udaibhadra died having no issue of his own, the people of Pataliputra had to arrange for the choice of a king. Now the ministers, high officials and elderly citizens took the royal elephant and other insignia in a procession. At the same time Nanda, son of Divakirti a barbar, born in a harlot, having married the daughter of his teacher, was going in a procession. The royal elephant, which was holding the holy pitcher with its trunk went to Nanda and poured on him the holy water. The other insignia,

such as royal horse and others indicated their approval. The royal elephant taking him on its back took him in procession to the palace and their his coronation ceremony took place. There were some people and also subordinate kings or samantas, who refused to accept him as the king. Nanda killed some of them and others being subdued became obedient to him. Thus Nanda became the king of Magadha when 60 years were past from the nirvana day of Bhag. Mahaveera.²⁸

Vaidika puranas assign 33 years of reign for Udaibhadra where as the cylone chronoles assign 16 years. A part from this with reference to the successor of Udayibhadra there is a difference of considerable importance between the Puranas and jaina tradition on one hand and the Buddhist cylone chronioles on the other hand : Next to Udayibhadra the vaidika Puranas mention Nandivardhana and jaina tradition mentions Nanda where as the cylone chronicles mention three names in succession, namely Anuruddha, Munda and Nagadasaka of whom there is no mention at all in the other two traditions. Of these three, the historisity of Munda is evidenced by other literary sources. In this regard Shri Sitanath Pradhan says : "The existence of Munda as the king of Magada and as the descendent of Udayibhadra is attested by Divyavadana, while the Angutara nikaya (Mundarajavagga) describes in details : "the king of Pataliputra was over powered with sorrow at the death of his queen Bhadradevi, Munda's treasurer was Priyaka."²⁹ However, this name Munda appears to be a nick name; Munda means a person of shaven head, a barber, low, mean³⁰ and etc and therefore it is unlikely that with such a word of mean sense could be the original name of a person. On the other hand in Prakrita Munda-means a mendicant and this suggests that the Prince, who killed Udayibhadra in the guise of a monk, must have occupied the throne of Magadha and therefore he must have had the nick name Munda and the proper name of this person Could have been Anuruddha (perhaps, the corrupt form is Aniruddha) and unaware of this the

author of Mahavamso, (or perhaps of its source) treats these two names as of two individual persons and still has assigned 8 years of rule jointly against these two names.³¹ Burmese tradition also gives jointly 9 years of rule for Aniruddha and Munda. Next to Munda, cyclone chronicles and Burmese tradition mention Nagadasaka assigning him respectively 24 years and 4 years of rule. Burmese tradition is based on cyclones tradition and inspite of it there must be some reason or the other for this difference in assigning the number of years of the rule for these kings. However, it may be surmised that Anuruddha-Munda has ruled for 8 years and Nagadasaka for 9 years and thus the total number of years for the rule of these two kings would be $(8+9) = 17$ years. It is said earlier that. Puranas assign Udayibhadra a rule of 33 years, and the cyclone chronicles assign him 16 years. It is also known that the two successors of Udayibhadra are not given place in. Puranas. Probably the total number of 17 years of the rule of these two successors has been added to the number of 16 years' rule of Udayibhadra in puranas and thus made it $(16 + 17) = 33$ years. Now it may be noted that the total number of years of the rule of the kings starting from Chilata putra - Pradyotin (who occupied the throne of Magadha after Ripunjaya) down to Naga-dasaka comes to $(12 + 38 + 32 + 16 + 8 + 9) = 115$ and this is exactly the same as that which has been pointed out earlier based on the tradition of Bhagavatapurana.³² It appears that this total of the number of years is also supported by the Burmese tradition. In this tradition the number of years of the rule of Bimbisara is missing. However, as this tradition is based mainly on cyclones tradition, it may be assumed that, this tradition also has the same 52 years of rule for Bimbisara and further as this tradition assigns rule of 35, 15, 9 and 4 years in succession to Ajatashatru, Udayibhadra, Anuruddha-Munda and Nagadasaka, the total of the years of the rule of all these kings, from Bimbisara down to Nagadasaka, would be $(52 + 35 + 15 + 9 + 4) = 115$. Here it is worthy of note that this total of 115 years of the rule of kings has been arrived at, of course

through certain adjustments, only with the figures that are there in the sources and that not even a single digit has been newly introduced. This therefore indicates, with almost probability, the authenticity of the statement of Bhagavata purana, mentioned earlier.

After 115 years from the time of the end of the rule of Ripunjaya of the Bruhadratha house, Nanda must have occupied the throne of Magadha in accordance with the statement of Bhagavata Purana, mentioned, earlier. The name 'Nanda' is to be found in the stray statements of the puranas, in some of the kathas and in the jaina traditional accounts and more than all, it is worthy to note that it is mentioned in the (2nd cent B.C.) Kalinga King Kharavela's inscription. Therefore, it becomes necessary to identify the person with reference to whom this name 'Nanda' has been used :

Nandivardhana is mentioned in all the puranas next to Udayibhadra. But, now we know that the names of atleast two kings namely Anuruddha-Munda and Nagadasaka who occupied the throne in succession after Udayibhadra, in accordance with the cylonese chronicles, are missing in the puranas and therefore the name 'Nandi Vardhana' could have its place next only to Nagadasaka and not immediately next to Udayibhadra. Here it is necessary to note that the name "Nandivardhana" finds place twice in the puranas, firstly at the end of the list of the Avantikings, such as Palaka and others and before the names of Magadha kings Vivisara (Bimbisara) Ajatasatru and others and secondly immediately after the name of Udayibhadra. Again it is also necessary to note that immediately next to the first name Nandivardhana (1) there is the name 'Sisunaga' in all the puranas. In the cylonese chronicles the name Susunaga, definitely a corrupt form of sisunga, is shown immediately next to the name Nagadasaka, and in these chronicles there is no mention of the name Nandivardhana at all. This gives raise to certain questions; were there two kings of the same name Nandivardhana one of Avanti and the other of Magadha? Why

the name Nandivardhana or Nanda is missing in the cylonese chronicles? Why the names of Avanti kings have been given place at the head of the list of Magadha kings in Puranas? We can try to find answers to these question one by one.

It is an established fact that Pradyota Mahasena the Avanti King was a contemporary of Sren-Bimbisara. He died, it shall be pointed out later on, when the 5th year rule of Ajatasatru, was running, and he was succeeded by his son palaka. After Palaka at least three of his successors have ruled, the last one of whom is Nandi Vardhana, and as such, with at most probability he must have been an younger centemporary of Nagadasaka. Therefore Nandivardhana (1) shown as the last king in the list of Avanti kings cannot be a different person from Nandivardhana (2) shown immediately next to Udayibhadra in the puranas and as per the previous discussion, he must be none other than the person that came next to Nagadasaka. Now, according to cylonese chronicles, it is Susunaga (sisunaga) who came next to Nagadasaka and also according to the previous discussion put forth based on the story of Parisistaparva, it is Nanda who came next to Nagadasaka. This leads us to probe whether these three names refer to a single person.

Mahavamso, the cylonese chronicle narrates the story of the aquisition of the throne by Susnaga and the same is noteworthy in this context : "... Nagadasaka slew his father and then the evil doer reigned for 24 years. The citizens called 'this is a dynasty of parricides' and banished the King Nagadasaka, and there upon they found the minister known by the name Susunaga worthy and anointed him. The King mindful of the good of all, reigned for 18 years. His son Kalasoka reigned for 28 years, at the end of the 10th year of whose reign a century had gone by since the parinibbana of the Sambuddha."³³ It can be noted that according to the above story the throne of Magadha was offered by the citizens of Pataliputra to Susunaga where as according to the Parisistaparva

story the same was offered to Nanda. Therefore this event of offering the throne of Magadha cannot be in relation to two different persons, but should be with reference to a single person and as such the names Susunaga (sisunaga) and Nanda should be with reference to a single person, in other words Nanda, himself, possibly had also the name Sisunaga. This name Sisunaga appears to have been given to Nanda by the people of Pataliputra at the hour of his coronation. In the Parisistaparva story it is stated that the people accepted Nanda as their king guided by the choice made by the royal elephant and as such Nanda for them was as though a child of elephant- 'Sisuh nagasya iva, sisunagah'.^{33a} Again this episode of choosing Nanda by the elephant and also calling him by the name Sisunaga appears to have been maintained even in the, puranas, of course in a distorted form. It is stated earlier that the name Sisunaga is mentioned next to Nandi Vardhana (1) the last one in the list of the Avanti-kings. Here in a stanza there is a descriptive note on sisunaga which is noteworthy in this context.

“Hatva tesam yasah kritsnam sisunako bhavisyati
Vaaraanasyam sutastasya samprapsyati girivrajam (319)
(Vayupurana, ch. 37)

(Note in Brahmanda purana there is 'sisunaga' in the place of 'sisunaka' of the above stanza).

The meaning of the first half of the stanza is - "Putting down entirely the fame of them there shall be Sisunaka (Sisunaga)" - Here, as the context demands 'tesam' (of them) is definitely with reference to the early kings such as (Pradyota-mahasena) Palaka and others, mentioned in the earlier stanzas. The meaning of the 2nd half of the above stanza is - "In Varanasi his son, reaches Girvraja (?)" - In consideration of the context this meaning of the 2nd half of the stanza is absurd. Here it may also be noted that in the place of 'Sutastasya' of the above stanza there is the reading 'Sutam sthapyā' (having placed the son in Varanasi) in Matsya purana which appears to

be an attempt to improve the meaning, pointed out above' but even this does not furnish contextually appropriate meaning. However, keeping in view the Parisistaparvan episode of the King's choice by the elephant, the purana reading, 'Vaaranasya sutatvena' as though the son of elephant or some such reading which would correspond with the above mentioned episode. The possibility of the existence of this reading can not be denied in view of so many distortions that can be traced in the puranas. Therefore in accordance with this, it is Nandivardhana, the last one in the list of the Avanti kings, who was offered the throne of Magadha by the citizens of Pataliputra, guided by the choice made by the elephant and that it was he who was given the name Sisunaga at the time of the coronation ceremony as the king of Magadha. In this regard the opinion of Sitanatha Pradhan, Msc. Ph.D. is note-worthy.³⁴ "The M.V. (Mahavanso) states that the throne of Puspapura was offered by the citizens, ministers officers etc., of Puspapura. The Sthaviravali carita (Parisistaparva) omits the unimportant kings Anuruddha, Munda, and Nagadasaka, and states that after the death of Udayin the throne of Pataliputra was offered by the ministers to Nanda the son of courtesan by a barber. It is difficult to believe how the throne of Magadha could be offered to a man in the street and of such a low origin by the people of Pataliputra. Hemachandra remembered that the throne of Magadha was offered to somebody whose name he got from ill informed sources as Nanda but whose real name was Nandivardhana or Nandavardhana and this Nandi (or Nanda) vardhana has been confounded with Nanda Mahapadma whom Hemachandra brands as the son of a courtesan by a barber. The Puranas also omit or forget the weaklings, Anuruddha, Munda and Nagadasa and call the successor of Udayin by the name Nandivardhana. The throne of Magadha was offered to him by the people of Magadha after the weak and unimportant successors of Udayin, and this has been imperfectly remembered by Hemachandra who has, on account of the similarity of names not only confounded Nandi (-a-) Vardhana with Nanda Mahapadma but

has practically supported the wrong tradition that Nanda (Mahapadma) ruled for about a hundred years. Thus, it appears that the word Sisunaga was a title of Nandi (-a-) vardhana so that his full name was Nandi (-a-) Vardhana sisunaga— He (Nandivardhana) may be assumed to have been the governor of Magadha. — He transferred his capital to Vaisali (FN 1, Bigundant, life or legend of Buddha, II. 115; Rhys Devids Buddhist India, p.37). The fact that Sisunaga had his capital at Vaisali not at Pataliputra seems to be one of the puranic illinformed account of Sisunaga”.

The above opinion of Shri Sithanath Pradhan that Nanda of Sthaviravali (Parisistaparvan), Nandivardhana of puranas and Susunaga of Mahavanso are the names of a single person and that Sisunaga is only a title of Nandivardhana, it may be noted, is in confirmity with the earlier discussion. The cylone chronicle has, retained the name Susunaga, same as Sisunaga, in the place of the name Nandivardhana or Nanda and, it appears that the author of M. Vamso was not aware of the proper name of Sisunaga. However, shri Sithanath Pradhan's opinion that Nandivardhana was a governor of Magadha is lacking evidence and hence cannot be accepted. Further regarding transference of capital by Nandivardhana from Pataliputra to Vaisali, it is not clear depending on what authority such an assertion has been made. However the name 'Vaisali' appears to have been mistaken for Visaala which happens to be another name of Ujjayini³⁵ the capital of Avantikingdom. As Nandivardhana is mentioned in the puranic list of the Avanti kings, it is evident that his capital was Ujjayini and owing to its other name Visaala the king could have had the designation vesaleya (-a prakrta term) and the same applies also to the appellation Susunaga (Sisunaga). This indicates that Nandivardhana, even after becoming the king of Magadha continued to rule the great Avanti-Magadha Kingdom from Ujjyini-visaala and the same has lead to the wrong assertion that the capital was changed from Pataliputra to Vaisali. Now it can be easily ascertained why some of the names of Avanti

kings are found to have been included in the list of the Magadha kings, in the puranas. After the aquisition of the throne of Magadha by Nandivardhana, as an introduction to his genealogy, the names of his ancestors, starting from the famous king Pradyota Mahasena, must have been given place originally in purana account next to the name Nagadasaka. But later on when recasting of the Bhavisaya purana, the source for the Chronological account of the dynasties took place, the alikness of the names Pradyota (Mahasena) and Pradyotin (Cilataputra) has, it appears, Caused confusion and as a result the entire list of the Avanti kings including the name Nandivardhana-sisunaga, has been transfered and placed, as it is found now, at the head of the Magadha kings such as Bimbisara and others.

III. CHRONOLOGY OF AVANTI KINGS AND THE TRADITIONAL RECORD OF BHAG. MAHAVEERA'S NIRVANA DATE

Bhag. Mahaveerás nirvana date is recorded in Tiloyapannatti and other works based mainly on the chronology of Avanti Kings. It is stated that on the death of Candapradhyota at Ujjayini, coronation of Palaka raja took place on the very night in which Bhag. Mahaveera attained nirvana³⁶ and this king Palaka is shown to have ruled for 60 years.³⁷ But there appears to be some mistake with reference to the Palaka's rule of 60 years, and in this regard the chronology maintained in vaidika puranas, though defective, is still reliable. According to the puranas Palaka is succeeded by Ajaka, Vartivardhana, Visakhabhupa and Nandivardhana (1). Ajaka is named differently in different puranas as Suryaka, Janaka, Rajaka and Harsaka. In 'Mrucchakatika', a Sanskrit drama, the story of which appears to be based on historical factors, it is stated that Sarvilaka, a well wisher of Aryaka, (Ajaka) killed Palaka and placed Aryaka on the throne of Ujjayini. Aryaka is said to be the son of Gopalaka the elder brother of Palaka.³⁸ The correct form of the name 'Vartivardhana' appears to be Avantivardhana and he is mentioned to be the son of Palaka. The name Visakhayupa appears to be a title and not a proper name. Nandi Vardhana (1) who succeeded Avanti-var dhana is the last king in the purana list of Avanti Kings. With reference to Palaka, Aryaka and Avantivardhana the opinion of Shri Sitanth Pradhan is noteworthy : "Pradyota's son (Gopalaka) abdicated the throne in favour of his brother Palaka and used to live in Kausambi with his affectionate sister Vasavadatte. (Katha-saritsagara III-60, 61, 62, 63). After Udayana's death Gopala went to the hermitage.. and lived the life of a recluse. Palaka imprisoned Ajaka (Aryaka) the elder son of his elder brother Gopala and was, for this reason, ousted by Sarvilaka to place Ajaka on the throne of Avanti. Now the puranic statement that Nandivardhana or Avantivardhana was the son of

Ajaka cannot be accepted. According to kathaaritsagara-112 - 62, 63, 64 he is the son of Palaka. These details given in the Kathasaritsagara about the prince Avantivardhana seems to be based on a substratum of truth, although it is like many old accounts mixed up with romance. The Vayupurana is wrong when it calls Avantivardhana as the son of Ajaka, who's successor he really was". (chronology of Ancient India -Pg. 232-237).

The numbers of the years of the rule of Palaka and Ajaka are given differently in different puranas. Vayu and Brahmanda puranas mention 24 years of the reign of Palaka whereas Matsya purana mentions the same as 28 years. Similarly Brahmanda and Matsya puranas mention 21 years of the rule of Ajaka whereas Vayu mentions the same as 31 years. It appears that there is a guiding factor to decide, at least approximately, the numbers of the years of the rule of Palaka, Ajaka and also of Avantivardhana. Next to the name of Avantivardhana (or Nandivardhana) the statements found in Vayu, Brahmanda and Matsya are noteworthy in this context. Both Vayu and Brahmanda state that those five descendents of Pradyota (Praadyotaah) shall remain (rule over) for 138 years.³⁹ Whereas Matsya purana states that those five kings enjoyed (ruled) for 52 years and vanished. The subject of the five kings and their rule of 138 years shall be discussed later on and at present the rule of 52 years shall be taken note of. This statement, as it is there next to Vartivardhana (Avantivardhana) it may be treated as the total period of the rule of Palaka, Ajaka and Avantivardhana. As Palaka and Ajaka are said to have ruled respectively for 24 and 21 years in Brahmanda purana, the total period of their rule would be $(24+21)$ 45 years, and therefore the remaining $(52-45 =)$ 7 years can be considered as the period of the rule of Avantivardhana. After the total period of $(24 + 21 + 7 =)$ 52 years of the rule of these three kings, Nandivardhana (1) has acquired the throne of Ujjayini. The Jaina tradition, which, as stated earlier, assigns king Palaka

the rule of 60 years, is definitely wrong. But, this tradition, it can be seen, has recorded the rule, not of individual kings, but the total period of the rule of each dynasties, which is indicated by such terms as 'Nandaanaam' and 'Muriyaanaam' or 'Vijayavamsabhavaa'. Therefore, the term 'Palayaranno' though, as it is found now, is incorrect, must indicate the total period of the rule of Palaka and his successors down to Nandivardhana (1) and with this we arrive at $(60 - 52 =) 8$ years rule of Nandivardhana as the king of Avanti Kingdom and thus the periods of the rule of these kings individually shall respectively be, Palaka-24, Ajaka-21, Avantivardhana-7 and Nandivardhana(1)-8 years and the total would be 60 years.

Here in this context it is necessary to note the traditional statement which strengthens further the proposition that Nandivardhana alias Nanda is a descendent of Avanti House of Kings. This traditional statement runs as "Sirijina Nivvanagamana rayanie Ujjenie Canda Pajjoamarane palao raja ahisitto. Tena ya aputta Udaimarane Koniarajam Pada'iputtam pi anhitthiam' (Shri Nathuram Premiji's 'Jaina Sahitya Aur Itihas Pg. 19. FN2.) Of course, there is a factual error in this statement in mentioning that 60 years after the Nirvana and on the death of Udayi Palaka occupied the Kingdom of the house of Kunia (i.e., Magadha Kingdom) with its capital at 'Pataliputra'. In fact there is a traditional statement which points out that it is Nanda (and not Palaka) who occupied the throne of Magadha 60 years after the Nirvana of Mahaveera. Further it has been made clear earlier that Nanda occupied the throne of Magadha not immediately after Udayi Palaka, but as the third King after in succession to him. Therefore, instead of the name 'Palaka', mentioned in the above statement, if we consider the name Nanda, then the same clearly indicates that Nanda is a descendent of the Kings of the Avanti house.

Earlier it has been stated that the record of the Nirvana date of Bhag-Mahaveera is based on the chronology of Avanti kings and the truth of the same has been proved with reference

to the chronology of Avanti kings starting from King Palaka down to Nandi-vardhana in the previous discussion. Next to the rule of 60 years of Palaka and his successors the Jaina record of the Nirvana date of Bhag. Mahaveera mentions the rule of Nanda Dynasty or Vijaya-vamsa⁴⁰ making there by the Nandas as the descendent of the house of Avanti kings. But, Nandas are well known and accepted by the historians as the kings of Magadha and not of Avanti. If it should be so, then there shall not be harmony in the record of the Nirvana date of Bhag. Mahaveera, there being no Link between the above said chronology of the Avanti kings and of the Nandas. But, it has been shown earlier that Nandivardhana(1) the last king in the puranic list of Avanti Kings to be identical with Nandivardhana (2) shown next to Udayin in the Puranas and also to be identical with Nanda of Jain a tradition and further shown also as the very person Nandi (-a-) Vardhana alias Sisunaga (Sununaga of Mahavamso). Now it is clear Nandivardhana-Nanda-Sisunaga a descendent of the house of Avanti kings, became the monarch of great Avanti-Magadha kingdom and this is one of the reasons for his laudation, which goes with his other name Sisunaga, that he did put down in its entirety the fame of his ancestor kings. ('Hatva tesaam yasah krtsnam). Here a question arises that though Nandivardhana-Nanda is a descendent of the house of Avanti kings how is it that a new dynasty in his name, namely Nanda dynasty, has risen. The answer for this is very simple; Nandivardhana, before acquiring the throne of Magadha was the King of Avanti dynasty. But, when he became the king also of Magadha there arose a new dynasty namely Avanti-Maghadha dynasty and as Nanda was the first monarch of this great dynasty, significantly it came to be known by his name as 'Nanda dynasty', and further, it appears, that it came to be known also by the name 'Sisunaga dynasty'.

A saka-era in the name of Nanda is said to have been in vogue,⁴¹ but it appears that the same has not been properly identified till now. An attempt shall be made here to identify

the same : There is a reference to six sakakarakas⁴² (originators of the eras) and they are Yudhisthira, Vikrama, Saalivaahana, Vijayaabhinandana, Naagaarjuna and Kalki. Among these the first three sakakarakas, namely Yudhisthira, Vikrama and Salivahana are well known and the other three are forgotten. The Yudhisthira era is identified with the Kali era and its commencement is equated with 3101 B.C. The Vikrama era and Salivahana eras are said to have commenced respectively in 58 B.C. and 78 A.D. As regards the Vijayabhinandana saka, though mentioned as the fourth saka, there are reasons to believe that its place is next to that of Yudhisthira saka and is identical with Nanda Saka. The Nagarjuna era, there are certain evidences to say, was started 45 years after the Salivahana era. The Kalki era was started by Chandragupta II of the Gupta dynasty from the date of his coronation which took place in 379 or 380 A.D.⁴⁴ In some of the literary works king Nanda is referred to by the name 'Vijaya'. In Tiloyapannatti there is the record of the Nirvana date of Bhag-Mahaveera and in connection with this mentions 'Vijaya Vamsa'⁴² in the place of 'Nandaanaam' of other records. Similarly, "Vijayabhuhjaam"⁴² instead of 'Nandanam' is mentioned. Again in Vadaradhane' a well known literary piece of old Kannada prose, mentions 'Nanda' as 'Nanda Maharajam-Vijaya Nandam' and also as an alternative reading 'Nanda Maharaja Vijaya Nandam'.⁴³ Further it is also noteworthy that every day during the performance of sandhyavandana (ritual of offering obeisance during early morning) reference to the particular day is made commencing with the recitation - 'Srivijayaa-bhyudaya-vikramarka nrupaalapaalita pravartamana-Salivahana saka varse'. In this the references made to the names Vikramarka and Salivahana are quite clear. Similarly in the phrase 'Srivijayabhyudaya' there is reason to believe that the name 'Vijaya' refers to a sakakara : These citations point to the possibility of the name 'Vijaya bhinandana' mentioned as the fourth sakakara refers to King Nanda in whose name a saka is said to have existed and that the author of jyotirmayuikha, in which the six sakakarakas

are mentioned, had no proper traditional data before him and as such he has shown 'Vijayabhinandana' as the fourth sakakara.

Varahamihiracarya, in his Bruhatsamhita in the sapatarsicaraprakarana' quotes a verse in the name of Vrddha-Garga-muni which is noteworthy in the present context and the same runs as follows :-

Aasanmaghaasu Munayah saasati yudhisthire nrapatau
Saddvika-pancadviyutah sakakaala-stasya rajnasca.

The meaning of the first half of the above verse is very clear and the same is - "During the rule of the king Yudhisthira the Munis (i.e. the saptarsis or the seven sages) were residing in Magha nakshatra". As regards the meaning of the second half of the verse different interpretations have been put forth by different scholars and this is mainly due to the lack of clear-indication as to whom exactly the word 'saka (King)' refers, and also due to the difficulty in interpreting the numeral expressed in the word 'Saddvikapancadvi'.⁴⁵ Expert scholars in the field of mathematics have opined that in the beginning opinion was divided, as to which method of arrangement should be followed in the word system for its interpretation.⁴⁶ However there are certain indications, depending on which the saka king referred to in the above verse can be identified : Vrddhagaragacarya, whom Varahamihiracarya has mentioned as the author of the verse, is said to have lived in the 5th cent B.C.⁴⁷ Therefore the saka king mentioned in the said verse can neither be Vikramaditya nor even Salivahana who lived respectively in first cent B.C. and first cent A.D. Moreover according to the tradition Varaha-mihiracarya was a contemporary of Saka Vikra-madiya, and if this tradition is acceptable as correct one, then Vrddhagargacarya mentioned by him, must have lived at least two or three centuries before him. Further if Vrddha-Garga acarya lived in 5th Cent B.C., as said earlier, then there was no need for him to state with reference to whom exactly he has used the term saka King as in his time there can not have been any other saka king than king Nanda. Therefore

it is evident that the sakakara referred to in the above verse is none other than the sakakara established by the king Nanda to which, Albiruni has mentioned.⁴¹ Now in this light we can try to interpret the second half of the above verse. The sentence order of the second half of the verse would be “Sad-dvika-panca-dvi-yutah saka-kalah, tasya (sakasya) rajnah (Kale) ca (Munayah Maghaasu aasan)”. Here with reference to this sentence order a word of explanation is needed : The ‘ca’ in the verse gives direction for anuvrtti- (for bringing forward the necessary words that are already there in the verse or even in the previous verse) - of those words which are shown within the brackets, and if it is not so the ‘ca’ having no meaning to fulfill shall be redundant and further without this anuvrtti the meaning of the verse remains in-complete. Now the meaning of the second half of the verse, in accordance with the sentence order shown, would be : “(From the time of Yudhisthira) the time expressed in ‘sad-dvika-panca-dvi’ shall be that of the saka (King) and at the time of this (saka) king also the Munis were in Magha nakshatra. Here again the meaning of ‘Sad-dvika-panca-dvi’ still remains obscure, and for clear understanding of this an explanation of the meaning of ‘Saptarsicara’ is necessary : The Munis referred to in the above verse are the Saptarsis. These saptarsis are said to be moving⁴⁸ in all the 27 nakshtras, in a routine manner and shall be staying in each nakshatra for a duration of 100 years. Thus, for completing their course of movement in all the 27 nakshtras they take $(100 \times 27) = 2700$ years. Further as an instance suppose they are residing in a particular nakshatra, then after completing the course of their stay in that particular nakshatra and also the course of stay in the succeeding 26 nakshtras and again to enter the same particular nakshatra, for the second time, the time that shall be taken would be between 2600 and 2700 years. In other words it cannot be less than 2600 years and cannot be more than 2700 years. Applying this maxim to the subject of the above verse, according to which Saptarsis were in Magha nakshatra during the rule of Yudhisthira and again for the

second time in the same nakshatra when saka king was ruling, the time taken by Saptarsis to reside in Magha nakshatra for the second time would be between 2600 and 2700 years and that it is this figure that should be expressed by 'sad-dvika-panca-dvi'. Now applying the rule of Ankaanaam vamato gatih, we get as a result 2526 from 'sad-dvika-panca=dvi' which definitely is not a correct figure, as the same cannot be less than 2600'. However the 'Ka' pratyaya, in between sad-dvi and Pancadvi, it appears, shows a break and therefore 'sad-dvika' and panca-dvi are to be treated as two independent figures and so now applying the rule of 'ankanamvama-togati,' We get (sad dvika) 26 and (Pancadvi) 25 and putting these two figures together we get 2625 which points to the number of years that Saptarsis took to move into Magha nakshatra for the second time. Further, the time referred in relation to the rule of Yudhisthira, in the verse cited earlier, is traditionally equated with the Kali yuga⁴⁹ and the same is said to have commenced in the year 3101 B.C. Therefore, as a result, the saka kala referred to in the said verse, would be $(3101 - 2625) = 476$ B.C. and this is the year in which Nandivardhana Nanda was consecrated as the King of Avanti, and later on, after 8 years, as shown earlier, became the monorch of great Avanti Magadha Kingdom in the year $(476 - 8) = 468$ or 467 B.C.

Jaina tradition holds that Nanda's coronation, as the king of Magadha, took place 60 years after the attainment of Nirvana by Bhag. Mahaveera and as such we arrive at $(468 + 60) = 528$ B.c. as the date of the said Nirvana. There are two more traditional statements with reference to the date of Bhag. Mahaveera's attainment of Nirvana. It is stated that 470 years before the commencement of Vikrama era and 606 years (precisely 605, years five months)⁵⁰ before the Commencement of the (salivahana) saka era Bhag. Mahaveera attained Nirvana and these two agree exactly with $(470 + 58)$, and $(606 - 78) = 528$ B.C. the Nirvana date of Bhg. Mahaveera, shown above.

Further, in Mahaveera-carita of Hemacandra-carya makes Mahaveera Tirthankara deliver a prophecy on Kumarapala's reign to prince Abhaya (son of Srenika) thus "When, O Abhya; 1669 years will have passed after my Nirvana, then there will live in the city (Anhilvada) the long armed king, the moon of the Chalukya line, a powerful lord of all."⁵¹ As Kumarapala's predecessor Jayasimha died in the Vikrama samvat 1199 (= 1141 A.D.) Kumarapala must have occupied the throne in the same year, i.e. 1141 A.D. and it may be noted that this agrees exactly with prophecied Nirvana date (V.S. 1199 + 470 =) or (1141 A.D. + 528 =) 166.9 years before Kumarapala's commencement of the reign. Again Maghanandi Siddhantideva, a Digambara jaina acarya, states that the composition of his saastrasaara was completed 1082 years after the aaccaaraanga Shrutadharas, in the Hemanambi Samvatara and that the tirtha of Bhag. Mahaveera would continue, further till 19235 years. Similarly he has stated that the composition of his sravakacara was completed in the Paridhavi samvatsara, 1097 years after the Acaranga dharas whose lineage came to an end 683 years after Bhag. Mahaveera's Nirvana and that the Tirtha of Bhag. Mahaveera would continue further till 19220 years. According to Digambara Jain tradition the lineage of srutadhara-acaryas (at the end of which there were four or five acaranga-dharas,) came to an end 683 years after the Nirvana of Bhag. Mahaveera. Therefore it is evident that sastra sara was completed by Maganandi siddhantideva (683 + 1082=) 1765 years after Nirvana of Bhag. Mahaveera. According to Digambara jaina tradition the tirtha of Bhag. Mahaveera continues to exist for 21000 years from the time of Nirvana or to the end of Pancamakala. Maghanandisiddnanti deva has said that this tirtha would for 19235 years from the continue time of the completion of his sastrasara and accordingly this also indicates that shastra sara was completed (21000-19235=) 1765 years after Bhag. Mahaveeras Nirvana in the Hemananbisamvatsara. Similarly his sravakacara was completed 1780 years after the Nirvana of Bhag. Mahaveera, in the

Paridhavisamvatsara. In consideration of the two nirvana dates of Bhag. Mahaveera one advocated by European scholars (488 B.C.) and the other which is based on traditional account (528 B.C.) it is only with reference to the latter that Hemanambi and Paridhavisamvatsaras fall respectively in the 1159-60th and 1174-75th years of Salivanina saka era and agree with Bhag. Mahaveera Nirvana years ($1159 + 606$ and $1174 + 606 =$) 1765 & 1780. Therefore, it may be noted, that the digambara jaina tradition also has maintained the Nirvana date of Bhag. Mahaveera agreeing with 528 B.C.

Now based on the date 468/467 B.C. of the coronation of Nanda as the King of Avanti-Magadha King we can formulate the dates of the commencements of the reign of earlier Magadha kings starting from Cilataputra prodyotin.

- (1) Cilataputra-Pradyotin ($468 + 115 =$) 583-582 B.C. Rules for 12 years
- (2) Srenika Bimbisara ($583-12 =$) 571-570 B.C. Rules for 38 years
- (3) Ajatasatru-Koonika ($571-38 =$) 533-532 B.C. Rules for 32 years
- (4) Udayibhadra ($533-32 =$) 501-500 B.C. Rules for 16 years
- (5) Munda ($501-16 =$) 485-484 B.C. Rules for 8 years
- (6) Nagadasaka ($485-8 =$) 477-476 B.C. Rules for 9 years
- (7) Nandivardhana-Nanda ($477-9 =$) 468-467 B.C.

Bhag. Mahaveera's nirvana, now it can be assessed, to have taken place in the ($533-528 =$) 5th year reign of Ajatasatru, and as Mahavamso chronicle says that Bhag. Gautama Buddha's Nirvana has taken place in the 8th year reign of Ajatasatru the same must have taken place in the year ($533-8 =$) 525-526 B.C.

As the puranas have put in clear and firm tone, as pointed out earlier, the reigns of Adhisomakrasna of Puruvamsa (a descendent of Pandavas), Divakara of Ikshvaku Vamsa and Senajit of Brhadratha Vamsa in present tense as though they were the contemporaries of the author of puranas, who ever it may be, there is no reason to express doubt regarding their

historicity; It has been pointed out earlier that after these three kings the durations of the reign of the succeeding line of kings are shown in future tense and also that after 1000 years from the end of the rule of Senajit the rule of Brhadrathas with Ripunjaya as the last king, came to an end. Now with this data we can fix up the date of the end of the rule of senajit as $(583 + 1000 =) 1583$ B.C. and the same, may be with little variation, applies to the rule of Adhisoma Krisna and Divakara.

The Nirvana dates of Bhag. Mahaveera and Bhag. Gautama the Buddha, though as above, are arrived at, based on the firm ground of traditional material, still there is a necessity to critically investigate further, keeping in view the dates 488 B.C. and 486 B.C., proposed mainly by European scholars and for this there is a necessity to probe in to the chronology of the line of Avanti-Magadha kings that succeeded Nandivardhana alias Nanda till the commencement of the rule of Samrat Ashoka-Maurya.

IV. GREAT AVANTI – MAGADHA KINGS

Nandivardhana-Nanda, after the acquisition of the throne of Magadha, must have had a tough time in putting down his opponents who refused to accept his sovereignty. There is truth in the Parisistaparva story where in it has been stated that Nanda after becoming the king of Magadha killed many people, including the kings who opposed his selection as the king. Many accepted him as the king finally out of fear. This indicates that Nanda fought against many kings, subjugated them and thus became a very dominant king in the north India. The statement, in the Hathigumpha inscription of Kharavela that Nanda took away the Kalingajina appears to be with reference to this great king and this again points out that he had extended his kingdom as far as to include Kalinga. Further historians are of the opinion that Darius, king of Persia had occupied western part of our India during 500 and 510 B.C., and further, according to Shri Jayawal, Nanda by about 450-400 B.C. defeated the Parasikas and thus made free of the foreign occupation of our land.

Here the piece of Kalakacarya story appears to throw light on how Nanda must have received assistance from the Sahis of Persia who perhaps were stationed on that part of land of India which was occupied by Persian King. According to this story, Kalakacarya went to Parasika kula to seek help for punishing Gardhabhilla who had imprisoned his sister. There he met the king Sahi. One day this Sahi was commanded through a letter by his master Sahanusahi, who was angry for some reason, to offer the head as a punishment and similar letters were received by other 95 Sahis. At this juncture Kalakacarya suggested to Sahi to go to Hindugadesa with him. Agreeing to this all the 96 Sahis reached Saurashtra and from there they could not proceed further because of the commencement of the rainy season and therefore they stayed there and established a mandala of which Sahi becomes the King and from him 'Saga' (S'aka) clan originated.⁵³ With

reference to this piece of story scholars are of the opinion that it is having two phases of events pertaining to two different times, firstly that might have occurred around fifth century B.C. and secondly that related to punishing of Gardabhilla in first century B.C. The Sahis who entered Saurashtra and established themselves there, cannot have done so without the permission of king Nanda, a powerful and dominant king during that period. It is quite probable that Nanda has utilized the services of Sahis in eliminating the foreign yoke i.e. Parasika occupation of our land. Further it is quite probable that Nanda being the over-lord of Sahis (Sakas) had the title S'akendra which again points to the probability of him being referred to as Saka king by Vrddha Gargamuni.

In the Hathigumpha inscription of Kalinga king Kharavela, It appears that the time of the excavation of an aqueduct is shown with reference to the Nanda era. In the 6th line of the inscription it is stated that an aqueduct was excavated in the year 103 of Nandaraja. Sri Jayaswal is of the opinion that this refers to Nanda era.⁵⁴

One more instance of the probability of mentioning Nanda era is worthy of note in this context. According to the version of Amaraja, the commentator on Brahmaguptas Khandanakhadya, Varahamihiracarya died in the year S'aka samvat 509.⁵⁵ This Saka era has been identified with S'alivahana S'aka, but it is not clear that on what grounds such an identification has been made. Here, if Amaraja has indicated the era merely by the word 'Saka' then it can mean any one of the Saka eras namely Shalivahana, Vikrama and Nanda. Varahamihiracarya, according to the tradition was one of the nine gems of Vikramaditya's court and accordingly therefore he must have been a contemporary of Vikramaditya who lived in the middle of the first half of first century B.C. and first half first century A.D. Therefore the Saka era pointed out by Amaraja cannot be identical even with the Vikrama era and as such there is scope for identifying the same with Nanda era. In

accordance with this the date of the death of Varahamihiracarya would be (509 - 476 =) 33 A.D. According to the traditional account⁵⁶ the Vikrama era is started based on the day of the birth of Vikramaditya and his rule commenced in his 24th or 25th year and he ruled for 56 years and thus he lived upto (80 - 58 =) 22A.D. and as such the possibility of Varahamihiracarya to have been a gem's court of Vikramaditya is evidenced. Therefore here we find the possibility of the use of Saka Nanda era in mentioning the date of the death of Varahamihiracarya.⁵⁷

As regards the length of the rule of Nanda, Matsya and Brahmanda Puranas, mention 40 years in the name of Nandivardhana (1). The Burmee record of chronology mentions 32 years in the name of Sisunaga. Therefore we may consider 40 years of the rule as the total period of his rule commencing from the time of his coronation as the king of Avanti down to the end of his rule as the king of Great Avanti-Magadha kingdom, and the 32 years rule mentioned in the Burmee record of chronology as the duration of the rule commencing from the time of his acquisition of the throne of Magadha to the end of his rule as Avanti Magadha king, and thus it can be said that he ruled as Avanti Magadha king between 468 B.C. and 435-6 B.C.

Mahanandi or Mahananda succeeded his father Nanda in the year 435-436 B.C. The name Kakavarna shown as the name of a king in Puranas, in fact, is another name of Mahananda and this name must have gained currency because Mahananda's dark colour or of the colour of a crow - 'Kakasya Varna iva varno yasya' ⁵⁸.

Bana informs us that Kakavarna the son of Sisunaga was taken some where in an artificial arialcar and was murdered in the vicinity of his city".⁵⁹ As it has been already shown, Sisunaga is another name of Nanda and therefore Kakavarna shown as his son, is none other than Mahananda.

As Mahavamso and other southern Buddhist chronicles mention 'Kalasoka' next to Susunaga (Nanda) we will have to

consider that by this name (Kalasoka) the said chronicles refer to Mahananda alias 'Kakavarni of Puranas. It appears that Buddhists have given this name Kalashoka to Mahananda-Kakavarni only after the time of Maurya (Dharma) Ashoka. It is well known that (Dharma) Ashoka was a Buddhist by faith and that with great devotion propagated Buddhism. Similarly there is evidence to say that Mahananda - Kakavarni also was a Buddhist by faith as the Second Buddhist council is said to have been held in his patronage and the Third council in the patronage of Mourya (Dharma) Ashoka. Therefore for these acts of patronage by Mahananda Buddhists have given him the name of their greatest patron 'Ashoka' but with the prefix. 'Kala' indicating his black colour (Kakavarnin) and also as a term to distinguish him from Maurya (Dharma) Ashoka.

In Mahavamso it has been stated that by 100th year from the time of the Nirvana of Bhag. Gautama the Buddha, 10th year of the rule of Kalashoka was completed. It has been pointed out earlier that Bhag. Gautama Buddha's Nirvana took place in the year 525 B.C. and that Mahanandi's accession to the throne has taken place in the year 435-436 B.C. and as such he has become the king in the (525-435+) 90th year from the time of the Nirvana of Bhag. Gautama the Buddha and thus by 100th year of the Nirvana 10th year of the rule of Mahananda-Kalashoka was completed. In this context the following statement of Shri Geiger is noteworthy. - "The Dipavamso and Mahavamso set the time of the (Buddhist) 2nd council in the 11th year of Kalasoka. Later documents put in the 10th year. The locality is considered to be Valikarama, but Dipavamso says Kutagarasala of Mahavanarama. As to the date (of 2nd Council) there is great uncertainty. In the same way with respect to the place, the tradition wavers between Vaisali and Pataliputra. According to the southern Buddhist the 2nd council was held in Vaisali itself under king Kalasoka 383/2 B.C. the 3rd under Dharmashoka in Pataliputra in the year 247 B.C."⁶⁰

The 10th or 11th year of the rule of Kalashoka which coincided with the 100th nirvana year of Bhag. Gautama the Buddha has been mentioned with an intention of showing when exactly the 2nd Council took place. As to the place where this council was held there is uncertainty because the tradition wavers between Vaisali and Pataliputra. This wavering is caused as the authors of the chronicles, first of all, have mistaken Visala-Ujjayini for Vaisali and secondly they have taken for granted that Kalasoka's capital was Pataliputra. It has been pointed out earlier that Nandivardhana alias Nanda-Sisunaga (Susunaga of chronicles) continued to rule from Ujjayini-Visala, his original capital, even after becoming the king of great 'Avanti-Magadha kingdom'. His son Kalasoka also it appears continued to rule from Ujjayini-Visala and the 2nd council has been held in Visale (Ujjayini), under his patronage, in his 11th year's reign. Further the Buddhist tradition attributes to Kalashoka the removal of the residence from Rajagrhā to Pataliputra and with reference to the same Shri Geiger puts forth the opinion of Hieuntsang with his own comment. "Hieuntsang attributes it to king Ashoka whose life time he places a hundred years after the Nirvana. He does in fact know only one Ashoka whom he names WU-Yax. But to all appearance he has combined two different kings in one person".⁶⁰ Kalashoka cannot have transferred the capital residence from Rajagrhā to Pataliputra, because by the time of Udayibhadra Rajagrhā had ceased to be the capital of Magadha and Pataliputra had become the capital. The change of capital that has taken place during the reign of Kalashoka must have been from Ujjayini to Pataliputra and thus Pataliputra has once again gained its status of being the capital of (Avanti) Magadha kingdom.

Many of the events that are related to Kalasoka, there are evidences to say, have been transferred to the life of Maurya Ashoka. One such event as narrated in Divyavadana, Parisistaparva and Vaddaradhane is the instance of causing Kunala to become blind and his son Samprati (Chandragupta)

to succeed Ashoka as the king. Divyavadana⁶¹ clearly speaks of Ashoka who lived around 100th year of the Nirvana of Bhag. Gautama the Buddha and still says that he is the son of Bindusara thereby denoting him as Maurya Ashoka. Further Bindusara is stated to be the son of Nanda and he is said to have had a wife who had learnt the art of hair dressing in whom (Vigata) Ashoka is said to have born. These factors clearly reveal that the life events related to Kalashoka and his illegal son Mahapadma Nanda have been transferred to (Maurya) Bindusara and Ashoka. Divyavadana (4th or 5th Cent. A.D.) is said to be of northern Buddhist tradition. There is nothing strange if the sources of 'Vaddaradhane' (9th Cent. A.D.) and Parisistaparva to have had the influence of Divyavadana tradition. Shri Geiger opins that the life events related to two kings of the same name 'Ashoka' are recounted in the northern Buddhist accounts as related to one Ashoka. Similarly Shri Jayaswal has stated that the events related to the life of Kalashoka have been construed as related to the life of Maurya Ashoka. An incident of causing blindness to prince Kunala son of Maurya Ashoka is narrated in Divyavadana, Vaddaradhane and Parisistaparva, and the same has been accepted by scholars as a historical fact. However, with reference to this it is necessary to note that a story with the same incident, as the central theme, is narrated in Bruhatkathakosa of Harisenacarya.⁶² In Rajagrha the capital of Magadha country king Veerasena was ruling, Veerasenaa was his wife and Simha was their son. Somasharma was the teacher of Simha. Veerasena had conquered all the kings of north India except the king of Podanapura. Therefore with a desire to conquer him, he with his army, marched and camped outside the fort of Podanapura. But in spite of camping there for many days he was not successful in his effort. One day a thought came to his mind. - "I have only one son of very young age. It is not known whether he is learning from his teacher properly or not". Having thought thus, he dispatched a letter to his queen and ministers with the instruction - 'Simhamadhyaapaya

drutam' - ('Quick, engage Simha in studies'). The writer, however read the letter as 'Simhamandhaapaya' - ('Simha be blinded'). Immediately, out of fear for the king, they blinded him. Veerasena on return to his capital saw Simha and felt immensely unhappy and punished the person who had wrongly read his letter". The story stops here because the purpose of narrating the story is only to make clear the intended meaning of 'Vyanjana' insinuation. It is very clear that in this story typical event of causing blindness to Kunala is narrated. Now we can identify who this Veerasena is? The Avanti kings, there is evidence to say, had in addition to their proper names, appellations which ended with the word 'sena', for example Mahasena is a well known appellation of Pradyota of the Avanti king. There was one descendent of Pradyota by name Kumarasena. An investigation into the stories in Brhatkathakosa of Harisenacarya, points to the probability of Palaka to have had the appellation 'Jayasena'. There is a probability that King Nanda to have had the appellation 'Vijayasena'. Among the successors of Kalashoka one of his sons is mentioned by the name Bhadrasena and another by the name Ugrasena.⁶³ Therefore, Kalashoka also probably had an appellation ending with 'Sena'. Shri Taranatha, the Tibetan historian, mentions, next to Kalashoka the chosen king of Magadha, was Nanda son of Veerasena. Poet Bana mentions one Veerasena, of course wrongly in the place of Bhadrasena. These evidences point out the probability of Kalashoka to have had the appellation ending with 'Sena' and that the event of blinding of Simhasena similar to that of Kunala suggests that Kalashoka had the appellation Veerasena. Further, here it is necessary to note that Asoka, father of Kunala, as stated in Divyavadana, lived just after 100 years of the Nirvana of Bhag. Gautama the Buddha, but, in fact as pointed out earlier, it is Kalasoka who lived during this said period. Again the statement in Divyavadana that Bindusara, father of Ashoka, to be the son of Nanda, it may be noted, is also a distorted factor. Therefore these distortions of factors in Divyavadana indicate that the events related

to the life of Kalashoka have been transferred to the life of (Dharma) Ashoka, and also the blinding event related to the life of Simhasena to have been transferred to the life of Kunala. Again Samprathi mentioned as the son of Kunala is to be considered as the son of Simhasena. Vaddaradhane and Bruhatkathakosa mention Samprati, also by the name Chandragupta. (Maurya) Ashoka is said to have given Ujjaini as 'Kumara bhukti to Kunala, but later on when Kunala became blind, it is stated that he was replaced by another son of Ashoka. But when a son was born to Kunala Ashoka called the child by name 'Samprati' and made him the king, Vaddaradhane mentions this child by name Samprati - Chandragupta and states that he ruled from Ujjaini. Even in Bruhatkathakosa of Harisenacarya this king is said to have ruled from Ujjayini. In this context it is necessary to note that both in Vaddaradhane and Bruhatkathakosa Ujjaini is shown as the centre from where Samprati - Chandragupta ruled. It has been pointed out earlier that Kalashoka is the descendent of Avanti line of Kings and that it was he who transferred his capital from Ujjayini to Pataliputra. Therefore he must have had attachment to his ancestral domain and looked upon it with as much importance as Pataliputra and hence he must have appointed for its administration his own very close relatives such as sons as regents. This therefore leads us to assert that the events stated in the name of Kunala and his son Samprati-Chandragupta are more akin to the son and grand son of Kalashoka and as such the episode of Kunala must be in relation to Simha the son of Kalashoka and also that of Samprati-Chandragupta to the grand son of Kalashoka. Therefore it is evident that it is Samprati Chandragupta, son of Simha, who was appointed as King or regent in Ujjaini by Kalashoka, under the care of Simha.

Like his father, Mahanandi-Kakavarni-Kalashoka, extended his kingdom, having subdued many of the kings in north India. Puranic statement indicates that he ruled for a long period. He had tragic end of his life as indicated by poet Bana.

Bana says, "Ascarya Kutuhali Ca Candipati-radndopanata yavana-nirmitena nabhastala-yaayina yantrayaa nenaniyata kvapi kakavarnah saisunarisca, nagaropakanthe Kanthe nicakrto, nistrimsena"⁶⁵ - Here 'Saisunari' appears to be a wrong reading of 'Saisunagah'. This and the name 'Kakavarna' confirm that this statement is with reference to Mahanandi-Kalashoka. On the above statement of Bana the commentator says that Kakavarna had conquered Yavanas and they offering their own men as gifts made him to go on aereal vehicle, made of machine, along with them, to others wives and also other women and (one day) they took him on aereal vehicle to their own place and Killed him by cutting the throat.⁶⁶ It is said that the word 'Yavana' is used to indicate Greeks. But as Greeks came to India only after the invasion of territory of India by Alexander around 323 B.C. The word Yavana in the above statement cannot be taken to indicate Greeks and therefore it should be taken to mean foreigners. Earlier it is pointed out that Parasika-sahas had settled in Saurashtra with the consent of king Nanda and therefore Bana must have used the word 'Yavana' to indicate these Parasikas. When Kalashoka came to power these Parasikas must have tried to become independent and therefore Kalashoka must have faught against them to bring them under control. Kalashoka's illegal contact with the wives of others and also other women speaks about the birth of Padmananda. He is accepted by historians as the son of Kalashoka born in a woman of barber community, who probably came from Parasika kula. In this regard the opinion of Shri Seethanath Pradhan is noteworthy : "The last Nanda who was reigning at the time of Alexander's invasion was named as nearly Agrames or Xandrames as the Greeks could catch the unfamilier Indian sounds. Curtius says 'his father (i.e. Agrame's or Xandrame's father, i.e. the I Nanda i.e. Mahapadma Nanda) was in fact a barber, scarcely starving of hunger by his daily earnings, but who from his being not uncomely in person, had gained the affection of the queen and was by her influence advanced to too near a place in the confidence of the reigning

monarch. Afterwards however he treacherously murdered his sovereign and then under the pretence of acting as the guardian to the royal children usurped the supreme authority and having put the young princes to death begot the present king. The Hindu account fits in well with the Greek account of this Sudra woman of the barber class, for them also the caste of Mahapadma would be the barber caste according to the ancient Indian laws of castes. The author is of the opinion that Kalpaka was the minister of Mahapadma. The sovereign murdered by Agrames' father (i.e. by nanda Mahapadma) in the Greek account was evidently Kakavarna-Mahanandi...it appears from the nature of the accounts of the various sources at our disposal that Mahapadma Nanda really ruled in the name of the ten sons of Kakavarna Mahanandi and then murdered them".⁶⁷

Mahanandi-Kalashoka, as pointed by the above accounts, was murdered by the Yavanas in committing which, there is no wonder, if Mahapadmananda was also associated himself. The length of the period of rule of Mahananda Kalashoka is given differently in different sources. In the name of Kakavarna Vayu and Brahmanda puranas show 36 years of rule where as in the name of Mahanandi Vayu, Matsya and Brahmanda puranas mention 43 years of rule. The southern Buddhist Chronicles show 28 years of rule in the name of Kalashoka and of these variants we cannot say which is correct for want of proper reasoning. In addition to these above reckonings there is one more factor to be essentially taken note of. Earlier it has been pointed out that in the name of Panca Pradyotas 52 years of rule has been mentioned in Matsya Purana and that in Vayu and Brahmanda puranas 138 years of rule has been mentioned. Regarding 52 years of rule, it has been shown previously, to be the total number of the years of the rule of three Kings namely Palaka, Aryaka and Avantivardhana. As Nandi Vardhana and Mahanandi happen to be the two next successors of Avanti Vardhana-the former three and the latter two together can be recognized as Panca Pradyotas and their total years of rule to be 138 years. It has been already pointed out that Nandivardhana

ruled for $(8+32=)$ 40 years. Therefore we arrive at $[138-(52+40)=]$ 46 years as the period of the rule of the fifth Pradyota, i.e. Mahanandi. Keeping in view the concurrence of the puranic version and the chronology shown in Buddhist chronicles regarding the periods of the rule of the next generation the said 46 years rule of Mahanandi can be considered as based on correct tradition of the Panca Pradyota rule of $(24+21+7+40+46=)$ 138 years.

Next to Kalashoka, Mahavamso and Dipavamso mention the rule of his ten sons (in succession) for 22 years. But Burmese chronicle mentions the rule of Kalashoka's nine sons, Bhadrasena and his brothers, of 33 years. Both these statements of Cylonese and Burmees Chronicles can be considered as partially factual. The ten sons mentioned in Cylones Chronicles must be of those born in the chief queen (Patta mahisi) of Kalashoka and Simha must have been the eldest of them followed by Bhadrasena as the younger one. One Bhadrasena is said to have been murdered by his brother.⁶⁸ The context, in which this has been stated in Arthasastra points it out to be a historical incident. Here, with reference to this incident, the opinion of Shri Sithanath Pradhan quoted earlier, reveals what actually took place. Mahapadmananda should have killed one after the other the heir apparents of Kalashoka and of them Bhadrasena was the first victim.

The tradition of M. Vamso and D. Vamso that Kalashoka was succeeded by his ten sons may be considered to be partially true. Earlier it has been pointed out that Kalashoka, on the request of his blind eldest son Simha, appointed Simha's child Samprati-Chandragupta as the regent in Ujjayini and that with him Simha stayed at Ujjayini looking after the administration on behalf of his son. Therefore the tenth one mentioned in M. Vamso and D. Vamso can be identified now with Samprati Chandragupta, who must have become the king of Avanti-Magadha after the end of the rule of his nine uncles Bhadrasena and others and continued to rule from Ujjyini

itself as the capital. Historians are of the unanimous opinion that after the rule of the last king of the Nandas or after the rule of Navanandas Chandragupta Maurya occupied the throne of Magadha. But according to the above proposition even prior to the rule of Navanandas there ruled a king by name (Samprati) Chandragupta. This proposition can be accepted only on its being substantiated by further evidences. There are certain statements in puranas which are over looked or considered as incredible by the historians. There are, in puranas, inconsistent or discordant statements with reference to the commencement of the rule of a king by name Chandragupta and of the commencement of the rule of Mauryas. Vayu purana states that Kautilya, after killing the sons of Mahapadma Nanda, became 'Nandendu'. Brahmanda purana also says the same thing but with one exception that it has the name 'Narendra' instead of 'Nandendu'. Further Matsyapurana says that Kautilya crowned Chandragupta as the king of Magadha and that after 100 years Mauryas acquired the throne. Here it may be noted that the rule of 100 years is shown persistently with the name Nandendu or Narendra or Chandragupta. Now the total period of the rule commencing from the time of the coronation of Nanda as the king of Magadha upto the end of the rule of the last one of the said ten sons of Kalashoka would be $(32+46+22=)$ 100 years. Therefore the rule of 100 years mentioned in the puranas can not be other than the total period, shown above, of the rule commencing from the rule of Nanda (as Magadha King) down to the end of the rule of the last one of the said 10 sons of Kalashoka. Earlier it has been pointed out that the last one of the said 10 sons of Kalashoka is his grandson namely Samprati Chandragupta. Therefore the said rule of 100 years should go with the end of the Samprati Chandragupta and also that the king, mentioned as Nandendu in Vayupurana and as Cnahdragupta in Matsyapurana, is identical with Samprati Chandragupta.

Historians, while discussing the nirvana dates of Bhag. Mahaveera and of Bhag. Gautama Buddha quote the statement

of Parisistaparva of Hemachandracharya according to which 155 yedars after the Nirvana of Bhag. Mahaveera the coronation of Chandragupta (Maurya) has taken place.⁶⁹ It is clear that Hemachandracharya has given the date of the coronation of Maurya Chandragupta based on the Nirvana date of Bhag. Mahaveera. 'But "Merutunga" says, Shree Hermann Jacobi "In the Vicars'reni quotes this Verse and dismisses it as contradicted by all other sources".⁷⁰ Further in this regard it is necessary to note the statement made in Bhadresvara's Kathavali, which is also one of the sources for Parisistaparva. Here it is stated that Chandragupta of Nandavamsa became the king when 155 years after the nirvana of Mahaveera were past.⁷¹ This Chandragupta of Nandavamsa cannot be any other person than nandendu-Nanda Chandra (gupta) of Vayupurana. Nandendu ie Nanda Chandra (gupta) can never be identical with Mauryendu⁷² i.e. Mauryachandra (gupta) and as such it is definite that Hemachandracharya has erred in pointing out that Chandragupta Maurya became the king, 155 years after the attainment of Nirvana by Bhag. Mahaveera. Here afterwards we call this king by name Nanda Chandragupta. According to Bhadresvara's Kathavali Nanda Chandragupta has become the king of Magadha 155 years after Mahaveera Nirvana⁷¹ (A.M.N.) i.e. in the year 373-372 B.C. In Kharataragaccha pattavali it is stated that Samprati (Chandragupta) was the 17th king from Srenika. This applies exactly to Nanda Chandragupta in accordance with the chronological order shown previously.⁷³ so this also proves the identity of Samprati Chandragupta with Nanda Chandragupta. It has been pointed out earlier that of the ten sons of Kalashoka, who succeeded him, the last one is Samprati Chandragupta, who is none other than Nanda Chandragupta the grand son of Kalashoka. It has been also said earlier that the total period of the rule from the time of the commencement of the reign of Nanda, as Magadha king, and to the end of the rule of Nanda Chandragupta, was 100 years. Accordingly therefore Nanda Chandragupta's reign has ended in the year 161 AMN i.e. 367 B.C. and so he has ruled only for

5 years. Further it can also be ascertained that Bhadrasena and his eight brothers have ruled for $(22-5=)$ 17 years. In this context a note on Dasa saishunak (-g-) as mentioned in puranas has become necessary. Vyupurana and Brahmanda Purana mention respectively the 362 years and 360 years rule of ten Saisunakas or Sisunagas. Where as Matsya mentions 360 years rule in the name of Sisunakas^{73.1}. But it has been made clear earlier that Sisunaga (or Susunaga of southern buddhist chronicles) is an appellation of king Nanda. Therefore the puranic words Saisunakas or Sisunagas indicate the ten successors of Nanda and they must be Kalashoka and his nine sons i.e. Bhadrasena and his eight brothers, mentioned in Burmese chronological account. Therefore the number 362 or 360 denoting the duration of the rule in puranas is definitely wrong. However it is to be noted that the total period of the rule of Kalashoka and his nine sons 'dasa Saisunagas' - comes to $(46+17=)$ 63 years. If in the place of 'Sata' in the verses of Brahmanda and Matsya puranas a correction with the word 'Yuta' can be allowed then as a result we arrive at 63 years and thus it indicates the total period of the rule of Kalashoka and his nine sons as $(46+17=)$ 63 shown above.

We have little information about Nanda Chandragupta. However in the name of Samprati (-Chandragupta) there are stories in which historical points are woven and they are to be noted on circumstantial evidences and are to be picked up and put together.

Previously it has been pointed out, on the evidence of the statement of poet Bana, that Kalasoka was murdered by Sakas (Parasikas) and that, on the evidence of the statement of Curtius : "in this treacherous act of murdering Padmananda also had his hand and also that he murdered the sons of Kalashoka" there is reason to believe that Padmananda cannot have committed these treacherous acts without the support of high officials whom by some means or the other he had won over for his side. Moreover he must have gained the support of

the Parasikas. Without the assistance and support all alone he could not have carried on such dreadful acts. Puranic version also points out how powerful and strong he had grown up. Matsya and Brhmanda puranas say that there shall be a king Mahapadma, son of Mahanandi born in Sudra woman who shall destroy all the Ksatriyas.⁷⁴ Gradually Mahapadma must have gained control over the administration of Magadha kingdom, particularly over the high officials and the military. It is in this hour of commotion that Nanda Chandragupta declares himself as the overlord or samrat of the Magadha - Avanti kingdom and continues to rule from Ujjaini. The Jaina stories show his residential quarters always as Ujjaini and not Pataliputra. Not that Nanda Chandragupta did not know how his uncles, Bhadrasena and his eight brothers were murdered by Mahapadma Nanda. Though Nanda Chandragupta became the samrat he was unable to execute his kingly powers and thus he had to remain only as a name sake samrat and all along he must have felt the punch of it. There is no wonder if Mahapadmananda disregarded anything and everything that Nanda Chandragupta wished to bring in to action and thus acted antagonistic ally in every matter to show that he was the real master.

According to Parisistaparva Samprati (Nandachandragupta) it may be noted in this context, became an ardent follower of Jainadharma and caused temples to be erected over the whole of the Jambudvipa.⁷⁵

Nandas, it is generally believed, had inclination towards Jainism. The Statement of Kharavela's inscription that Nanda raja had taken away the Kalinga jina, possibly indicates to king Nandivardhana-Nanda. But Mahananda-Kalashoka had Buddhist inclination according to both the southern Buddhist chronicles and the northern Buddhist tradition.⁷⁶ (Samprati) Nandachandragupta, according to the Jaina traditional account of Vaddaradhane, Bruhatkathakosa, Parisistaparva, and other stories, professed Jainism.

Just as the account of Nanda Chandragupta and his ancestors is available in a distorted form the account of his future generation also appears to be available in a distorted form. Maurya Chandragupta according to Mudraraksasa nataka belongs to Nandanvaya i.e. generation of Nandas.⁷⁷ In Brhatkathamajari it is stated that (Maurya) Chandragupta the son of Purvananda was installed on the throne by Canakya.⁷⁸ Here the word 'Purvananda' refers to a Nanda king, who is distinct from Padmananda, the illegitimate son of Mahananda born in a sudra woman or in Parasika woman as pointed out earlier, and also distinct from any one of Mahapadmananda's sons, and as such refers to Nanda Chandragupta the last nanda king of the line of early (Purva) Nandas. The word 'Maurya' is a geneological term. In Mudraraksasa nataka he is referred to by the terms Maurya, Mauryendu, and Mauryaputra. Kharavela's inscription, Tittthogalipainnaya and Tirthoddhara prakarana mention him by the prakrit term Muriya'. In the Canakya Katha, Ravinartaka says that Nanda King Siddharthaka had married a Sudra woman by name Mura and that the son born in her was known by the name Maurya. Similarly in the prose akhyayika of the Upodghata of Mudrarakasasa nataka it is stated that Mura was the sudra wife of Ugradhanvananda and in her was born Maurya who had one hundred sons, Chandragupta and others.⁷⁹

Thus all the sources point out that Maurya the father of Chandragupta was born in Mura a sudra wife of a Nanda king whose name is uncertain. Some scholars have raised objection as to the formation of the word 'Maurya' which, according to them, is grammatically wrong. But from 6th Cent B.C. onwards if not earlier, Prakrta was a dominant language and therefore in Prakrta a son born in Mura was called Muriya or Moriya and 'Maurya' is just a Sanskritized form of the said Prakrit form, and hence there need not be any doubt regarding the historicity of the person of the name Maurya, Muriya or Moriya. Mura is said to be a Sudra woman, it appears, that it is only because she did not belong to the Aryan community of north India. She

possibly must have come from a non Aryan ruling family, the geneological name of which was 'Mura'. If not how can a King of Vamsa Nanda marry a woman of Sudra community? Not that 'Mura' clan is unknown in the history of ancient India. Among the adverseries of Sri Krsna 'Mura' is one who is indicated by Sri Krsna's appellation 'Murari' or 'Muramathana'. Maurya putra is one among the eleven ganadharas or the Chief disciples of Bhag. Mahaveera. It is a well known fact that non Aryan tribes moved on to south India and settled there and possibly Mura comes from one such ruling family belonging to Mura clan settled in south India and that this is not merely a supposition, but a fact having proof of considerable authenticity. According to Canakya risi Katha of Vaddaradhane Kumudaa, a king, ruled from Mahodaka or Kahala. His wife was Mande, or according to the alternative reading, Nande in whom (Maurya) Chandragupta was born. When (Maurya) Chandragupta was of 16 years of age Canakya took him alongwith his companions to Shree Parvata having Promised his parents to make him a prosperous king. Here in this context Sri P.B. Desai's following statement, which corroborates the above episode of 'Chankya risikatha', is worth noticing : "Srisaila on the bank of the Krishna (river) in the kurnool district (of Andhra) has been claimed as a Jaina resort in the story. This probably furnishes one more indication for this early chronological limit. The Mauryan king Chandragupta, whose later affiliation with the Jaina creed is well known, has been connected with this place by a tradition which avers the existence of a town named Chandragupta-Patnam in the vicinity across the river".⁸⁰ This statement of Sri P.B. Desai confirms the version of the above quoted Canakya risi katha that (Maurya) Chandragupta was living in his early age near by Shree Parvata.

In Jaina stories very often the names of the wives of kings are mentioned giving feminine form for the names of their husbands. For instance, in the 'Vyanjana Katha' quoted earlier the name of the wife of Veerasena is given as 'Veerasenaa'.

Similarly here in Canakya risikatha the name Nandaa (Nande) suggests that her husbands full name to be Kumudananda. The name 'Kumuda' as the name of the father of Maurya Candragupta is supported indirectly by another piece of evidence, and in this regard the following verse from Mudraraksasa nataka is to be taken note of :

Amatya raksasa - (Sabaaspam) "ha deva Nanda!,

Kaumudi Kumudaanande jagadaananda-hetuna/

Kidrsi sati Candrēpi nrupacandra tvayaa vinaa//”9//

(Act 4)

Translation –

Amatya raksasa - (tearfully), Alas O king Nanda; O you the moon among kings, what kaumudi (festival) there be without you the cause of delight to the whole world even if there were the moon (Candragupta) the delighter of (blue) lotuses (of ordinary men) (Translation from Sri M.R. Kale's Edn. 1927).

In this above verse the word (Chandre' is interpreted as indicative Chandragupta even by Dhundiraja the commentator. Similarly the word 'Kumudaanande' can be interpreted as the delighter of (his father) Kumuda, (Kumuda+aanande).

Here the above verse with double entendre, it is clear, mentions indirectly the names of both Candragupta Maurya and of his father Kumuda (Nanda) and thus evidences the correctness of Canakya risi katha tradition. Earlier depending on another tradition it has been pointed out that Maurya Candragupta is the son of Maurya and that this name Maurya is derived from his mother's name Muraa, wife of (Purvananda) Nanda Candragupta. Therefore now it is evident that Kumuda (Nanda) and Maurya are the names of one and the same person. Again it has been pointed out earlier that Muraa, said to be a Sudra woman, must have belonged to a non-Aryan royal fam-

ily of Mura clan ruling some where in south India. Now the fact, that Kumuda was a king ruling at Kahala a town situated in south India nearby Sri-Parvata, enables us to say that Maurya - Kumudananda must have, due to some sort of calamity, left his father's domain (Ujjayini) and went to his maternal grand father's place and must have settled at Kahala as a king.

The Digambara Jaina 'Bhadrabahu' story, even with all its divergent versions, says unanimously, that when Sruta Kevli Bhadrabahu swamin went to Ujjaini, there the king Candragupta met him and told him of the dreams that he had seen the previous night. Bhaurabahu swamin could fore-see the calamity in the form of famine that would occur in immediate future and told the same to Candragupta and decided to leave off north India and take to journey to the south India. Candragupta took munidiksa and accompanied the munisangha in its journey to the south India. Bhadrabahu swamin with his munisangha on reaching Kalbappu - the small hill at Sravanabelagola - foresaw the nearness of his life's end and therefore deciding to take sallekhana - vow of spiritual death - asked the muni sangha to continue its journey to Damila country - Tamilnadu. But Candraguptamuni begged him to allow himself to stay with him and serve him. As Bhadrabahu swamin consented for this the munisangha continued its journey towards Tamilnadu. After few days Bhadrabahuswamin achieved the samadhimarana i.e. the spiritual death, in the year 162 AMN. Similar to the Digambara Jaina tradition, the Svetambara Jaina tradition also narrates the Bhagrabahu katha, which widely differs from the former traditional katha. In this katha there is no instance of Bhadrabahu swamin's journey, with his munisangha, to south India and further according to this tradition Bhadrabahuswamin attained the samadhimarana in the year 170 A.M.N. somewhere near Pataliputra nagara. There is one important point to be noted with reference to Bhadrabahuswamin of this tradition : According to this tradition Bhadrabahu swamin is the brother of Varahamihiracarya⁸¹ the famous author of astrological works, Varahamihiracarya,

according to the traditional account, is one of the nine gems of the court of Vikramaditya of first century B.C. and as such the Bhadrabahu swamin of this tradition cannot be identical with the sruta (Kevali) Bhadrabahu swamin who lived in 4th century B.C. and hence the historicity of Bhadrabahu swamin of this tradition stands self-contradicted. On the other hand Digambara jaina tradition is supported by inscriptional evidence⁸² in addition to its literary evidences, and therefore its claim of historicity cannot be overlooked. However the incident of famine that too of 12 years long duration, alluded to in this tradition does not find support from traditional accounts such as of Brahmanic, Buddha and also of Greek sources and therefore needs investigation.

A thorough examination of the Bhadrabahu story, the gist of which is given above, reveals that it is mingled with life events of two acaryas of the same name, namely (1) Srutakevali Bhadrabahu swamin (Sru, Ke.Bh. Ba. Swamin) 4th cent. B.C. and (2) Acaranga Srutadhara Bhadrabahu Swamin- (A. Sru. Dha. Bh. Ba swamin) (2nd half of 1st cent. and beginning of 2nd cent. A.D.).⁸³ There are evidences which point out that the incident of famine has taken place during the life time of A.Sru.Dha.Bha.Ba. swamin-who is the penultimate srutadhara acarya and headed the Nirgrantha munisangha for 23 years between 610 and 633 A.M.N. svetambara tradition says that Vairaswamin (Vajraswamin) (first century A.D.) left north India, because of the occurrence of famine, took journey to south India. Further inscription No. 1 of Sravanabelagola refers to Sru. Ke. Bh. Ba. swamin (1) as the 8th successor in the line of acaryas after the nirvana of Bhag. Mahaveera and further says that in the line of these great personages 'Mahapurusa santati'-there arose Bhadrabahu swamin (2) who due to dushkaala, left Ujjayini and following the traditional path - (-arsenaiva') reached Kalbappu (the small hill at Sravanabelgola). Here the statement that Bhadrabahu swami (2) reached Śravanbelagola following the path of tradition, indicates that earlier to him one acarya had come to

Sravanabelagola under similar condition. According to available traditional account this earlier acarya is none other than Sru. Ke. Bh. Ba. Swamin. The dukhala referred to in this inscription must be the famine which has been referred to in the story of Vajra Swamin. Further in the Bhavisyapurana it is stated that famine broke out for 4 years, few years after Salivahanas rule.⁸⁴ Though the chronology of the succession of kings given in Bhavisyapurana is very defective the reference to the incident of famine may be considered as a corroborative evidence. Therefore with these evidences it can be asserted that the incident of famine which was associated with the life event of A. Sru. Dha. Bha. ba. swamin has been linked in the story with life of Sru. Ke. Bha. Ba. Swamin. Therefore instead of the calamity of famine there must have been some other form of calamity for Sru-Ke.Bh.Ba. swamin's undertaking of the journey to south India. In this regard Mulaacara, an ancient Prakrit work on the code of the conduct of Nirgrantha munis, gives a clue to ascertain the probable reason why Sru. Ke. Bh. Ba. Swamin left north India and took journey to south India. It gives instructions to nirgrantha munis to leave off the place in which there is the absence of the rule of a king or which is ruled by a wicked king or where there is no facility to take to nirgrantha ascetic vow or where the conditions are not favourable to maintain religious vows of restraint.⁸⁵ Here the circumstantial evidences point out that Sru. Ke. Bh. Ba. Swamin was compelled to leave off north India and undertake journey to south India due to the rule of wicked king where by the Digambara munis were not in a position to observe their code of conduct, particularly the code of conduct of nudity. It is stated in Bhadra bahu swami story of Digambara Jain tradition that one or two branches of munisangha could not join the munisangha that left for South India and so remained in north India, and later on the munis of these branches were compelled to hide their organ of generation holding a piece of cloth in their left hand in front and for this reason they came to be known as 'Ardhaphalakas'.⁸⁶ Existence of this 'Ardhaphalaka'

muni sangha is evidenced by Mathura antiquities (1st cent. A.D.).⁸⁷ This again proves that the reason for the departure of Munisangha lead by Sru. Ke. Bh. Ba. Swamin from north India was due to some such adverse condition in which Digambara munis could not pursue their religious code of conduct, in particular, the nudity.

Previously it has been pointed out that Mahapadmananda wanted to show supremacy of his power and so nullified whatever Nanda Chandra-gupta desired to execute. It has also been said that Nanda Chandragupta was a follower of Jainism. Mahapadma-nanda made use of this to cause embarrassment and to insult Nanda Chandragupta by prohibiting or at least putting hurdles for the movement of nirgrantha munis. Sru.Ke.Bh.Ba.Swamin on visiting Ujjayini could understand that Nanda Chandragupta, the saamart, was not in a position to help the munisangha in this regard and therefore the only option that he had was to go away to such a country where Mahapadmananda's power was not capable of encroaching and such a country was Dailanadu, particularly the country ruled by Pandhya king. Further it is very clear that Nanda-Chandragupta, to escape from the obnoxious humiliating condition that he was put in to, had no other alternative than to forsake his samrat-hood and take to ascetic life and as such he took nirgrantha munidiksa from Sru.Ke.Bha.Ba. swamin and took to journey to South India in the company of munisangha. It has been pointed out earlier that Nanda Chandragupta became the king of Avanti-Magadha in the year 156 A.M.N. (372BC) and ruled for 5 years and thus his rule ended in the year 161 AMN (367 B.C.). According to Digambara Jaina tradition Sru.Ke.Bha.Ba. swamin achieved his samadhimarana-spiritual death in the year 162 AMN. (366 B.C.) at Kalbappu-on the small hill of Sravana Belgola i.e. just one year after his departure from Ujjaini.

Svetambara Jaina tradition says that Sthulabhadra swamin, son of minister Sakadala, took nirgrantha diksa in his age of 30

years and 24 years after succeeded Sru.Ke.Bha.Ba. swamin as yugapradhana acarya and in the 45th year of his acaryahood had the samadhimarana and that in this same year the 9th Nanda king was killed by Chandragupta.⁸⁸ it has been shown above that Sru.Ke.Bha.Ba. swamin left Ujjaini in the year 161 AMN (367 B.C.). Therefore Sthulabhadra swamin must have become acarya of the branched off munisangha which did not accompany the munisangha that took journey to South India and stayed back in north India,⁸⁹ in the year 161 AMN (367 BC) and must have had samadhimarana in the year $(161+45=)$ 206 AMN (322 BC) and in this same year the rule of Nandas must have come to an end and Maurya Chandragupta's coronation must have taken place, and accordingly we can assert that the rule of Mahapadmananda and his eight sons (Navanandas) lasted for 45 years between 367 BC and 322 B.C. Here it is worthy of noticing that the year of the coronation of Chandragupta which is arrived at depending purely on Indian chronological accounts is almost concurrent with the year that has been arrived at depending on greek literary evidence.

Among the Kings of ancient India, comparatively it is about Maurya-Chandragupta and Maurya Ashoka-samrat that historical material has been sorted out and the history has been presented by the expert scholars admirably and there remains not much to speak about it. However one important point regarding the kings who joined Chandragupta in the battle, and fought against king Nanda is not made clear. Mudraraksasa nataka speaks of a powerful king Parvataka to have been an ally. "Is it a fictitious story?" Chandragupta, it appears, tried to seek the assistance of Alexander when the latter was camping in Sindhu territory. It is stated that Chandragupta as a young lad met Alexander and some how he incurred the displeasure of the latter and managed to escape from there.⁹⁰ It is strange that Indian Literature knows nothing about the name Alexander and his campaign here on the land of India. Very often historical events related to the noted personalities have been transformed into romantic stories and in addition to this

one and the same individual is mentioned with different names using mostly the synonymous terms. Further it is worthy of note in this regard that Greek names of individuals have undergone transformation perhaps to suit the Indian tongue. As an example, as per the historians opinion the name Alexander has undergone transformation as Alikā-sundara or Alikya-sundara in the inscription of Ashoka. In a similar way the possibility of naming Alexander the great also with a distorted form of name can not be ruled out.

In the Canakya Katha (143) of Bruhatakathakosa of Harisenacarya, Canakya, after taking an oath to kill Nanda, goes to a king by name Parvata (anta) who was ruling in the border territory (Pratyantavasi bhupa) and was living in a town with a water fort (jaladurga) situated in the midst of the sea. (Vardhimadhye, Samudra jala sambhave). There he instigated him and also other kings to fight against king Nanda and finally succeeded in killing Nanda.

In Parisista Parvan (Ch. 8, Stz-297-338) it is stated that Canakya, with a desire for an alliance, made friendship with king Parvataka who was residing in the vicinity of Himavat parvata. One day he said to Parvataka- "We shall kill Nanda and we shall share like brothers between us the kingdom". To this parvataka readily accepted.

As stated earlier, on the authority of greek sources, Chandragupta must have met Alexander with an intention of getting his alliance to fight against Nanda, but he was not successful in his attempt perhaps for want of diplomacy. As against this in the Indian literary sources, we see, that Canakya managed to enter into alliance with a king Parvataka, by name.

The description, in Canakya katha, of the name of the place where the king Parvata (anta) lived ;Vardhi madhye or samudrajala sambhave' it may be noted, is synonyuous with 'Sindhu' and as such indicates the Sindhu territory'.

Malayaketu son of Parvatka, in the drama Mudraraksasa is mentioned as a mleccha.⁹¹ In 'Sarvartha Siddhi' a commentary (th cent. A.D.) on Tahvartha sutra,⁹² Sakas, Yavanas, Sabaras, Pulindas and others are mentioned as mlecchas and therefore king Parvataka should belong to one of these mleccha communities, and that the only mleccha who had camped in the Sindhu territory was Alexander.

Further in the name 'Parvataka' why the suffix 'Ka' is enjoined is not clear. This suffix normally indicates pettiness. In Mudraraksasa nataka this name 'Parvataka' appears prominently and some times the name Parvatesvara also appears, but no where the name 'Parvataka' is used expressing the sense of Pettiness. Therefore without some valid reason this name Parvataka with its 'Ka' ending, that too in drama, cannot have been there. On the analogy of the name 'Alakasundara' a Prakritized form of Alexander, mentioned earlier, there is a possibility that the formation of this name 'Parvataka' also is related to a greek name. Parvataka is a synonym of the word 'girika' which in its turn is a Prakritized form of 'greek' (a). However it appears that the term 'girika' (raja) lost its currency and its synonym Parvataka got its wide currency. This (Greek raja Girikaraja) Parvataka raja, there is reason to believe, is none other than Alexander who had camped on the Sindhu territory during the time when there was an attempt to dethrone the Magadha king Nanda by Maurya Chandragupta and Canakya. This identification of (Greek king) Alexander leads to the proposition that he was an ally of Maurya Chandragupta in the battle that was fought against Magadha king Nanda. But this proposition is contradicted by the greek account, according to which Alexander who had camped in the Sindhu territory took decision not to march further and go back to his country and further that he died on the way to his country. However his soldiers who survived him must have reached their country. These soldiers on reaching their country will have given an account of their heroic deeds, but definitely they shall not have revealed such of the accounts that would

bring them discredit or disgrace, and this, after all is human tendency. Therefore the greek version of the account in this regard cannot be believed in its entirety and as such Alexanders alliance in the battle that was fought against king Nanda can not be ruled out. Further, this is evidenced by another traditional account. It is stated in a Latin language story that an Indian queen sent a poisonous girl (Visakanya) to Alexander,⁹³ which it may be noted, is almost identical with the incident stated in Mudraraksasa nataka that Parvataka was killed as a result of his contact with Visakanya. Therefore this further streangthens the proposition that Parvataka of Indian stories is identical with Alexander.

Vayu and Brahmanda Puranas and also the southern Budhist chronicles unanimously assign 24 years of reign for Maurya Chandragupta and as such we can assert that his rule has ended in the year $(322-24=)$ 298 B.C. As regards the duration of the rule of Bindusara, the son and successor of Maurya Chandragupta, there is no unanimity between the puranas and the southern Buddhist chronicles and also among the chronicles themselves. This may be perhaps due to the difference in the tradition as to the immediate successor of Bindusara and the duration of his rule. Buddhist tradition indicates that after Bindusara his son Susima or Sumana became the king and after about 4 years of his rule⁹⁴ Ashoka snatched the throne from him. Keeping this in view we can assign a rule of 25 years to Bindusara and the same concurs with the Vayu and Brahmanda purana statements. Now the total period of the rule of Bindusara and Susima being $(25+4=)$ 29 years we can ascertain that Ashoka's coronation has taken place in the year $(298-29=)$ 269 B.C.

The date 256 at the end of the minor rock edict was once considered to be the years elapsed from the Nirvana (of Bhag. Gautama the Buddha) to the publication of the edict.⁹⁵ But later on Shri Fleet opined : "Moreover the number 256 has a special significance it was not by chance that Ashoka published

the edict on the 256th day of his life in retreat. At this very time 256th year since the Nirvana came to an end".⁹⁶ However this interpretation is not beyond doubt as it is based more on a conjecture. Therefore we may consider that this possibly refers to the date of the coronation of Ashoka. In this context it is noteworthy that the figure '256' is found in eight minor edicts as stated by Dr. Pushpamitra Jain (Ahimsaa Vanee - Anka 5, May - 1973, Pg, 156). Therefore the mentioned figure can not indicate the date of anyone of these edicts as these edicts happen to be of different dates and as such it can be said that the same indicates the date of the coronation of Ashoka. Further in this regard it may be noted that, based on the Nirvana date of Bhag. Gautama the Buddha, (525 B.C.) shown earlier, the coronation of Ashoka has taken place exactly in the (525-269=) 256th year of Buddha-nirvana. But Shri W. Geiger, considering the statement of Dipavamso and M. Vamso that Ashoka's coronation took place when 217 or 218 years from the time of Bhag. Gautama Buddha's Nirvana, were past,⁹⁷ has asserted the Nirvana to have taken place in the year 483 B.C. But he has also pointed out the view of V.A. Smith and Shri Gopal? Iyer according to which the Nirvana date is 486 or 487 B.C. And further depending on the statement of Buddhist canon (Majjima nikaya II, 243), according to which Bhag. Gautama the Buddha is informed of the news of the death of Niganthnatha putta i.e. of Bhag. Mahaveera, the Nirvana date of the latter is fixed at 488 B.C. But Shri Geiger does not give reason for accepting the said versions of D. Vamso and M. Vamso, as correct, when he has, with references to many other instances questioned the correctness of them.⁹⁸ Moreover he himself has pointed out, from the other sources the Varients with reference to the date of coronation : Viz : "In the Tibetan source there is an allusion, which places Ashoka 234 years after Buddha. Taranath says that in the Tibetan Vinaya the date 110 A.B. is given for Ashoka, But in other sources the dates 210 and 220 are given. Lastly in the Chinese Tripitaka there are, according to Taka kusu, four dates

for Ashoka 116 A.B. 130 A.B. and 218 A.B. The last mentioned date depends upon Buddha ghos's 'Samantapasadika.'⁹⁹ Having these variants in front of him he should have given reason for his preference to the dates mentioned in D. Vamso and M. Vamso. Further the Nirvana date (488 B.C.) of Bhg. Mahavera, proposed based on the above Nirvana date (486 B.C.) of Bhag. Gautama the Buddha, violates entirely the Jaina traditional account. For instance, according to the tradition of Parisista parvan, mentioned earlier, Maurya Chandragupta's reign must have commenced 155 years after the Nirvana of Bhag. Mahaveera and accordingly it should fall in the year $(488-155=)$ 333 B.C. But it has been shown earlier that his reign has commenced in the year 322 B.C. and the same, even according to Shri W. Geiger has commenced in 321 B.C. and definitely not in 333 B.C. Again depending on the Jaina traditional account most of the historians are of the opinion that Maurya Chandragupta took munidiksha and accompanied the Munisangha headed by Sru.Ke.Ba. swamin and went to South India. According to Svetambara tradition Sru.Ke.Bha.Ba. Swamin had the samadhimarana in the year 170 AMN and accordingly this falls in the year $(488-170=)$ 318 B.C. and as such according to this Maurya Chandragupta's reign must have ended at least in the year 319 B.C. But it has been shown earlier that his reign ended in the year 298 B.C. and the same has been accepted by the majority of the historians. Thus in assigning 488 B.C. as the date of the attainment of nirvana by Bhag. Mahaveera not only the Jaina tradition has been entirely violated, but also the puranic chronological account is discredited. However the dates mentioned in the D.Vamso and M.vamso need not be considered entirely false : Both of these chronicles assign 37 years of rule for Ashoka where as Vayu and Brahmanda puranas respectively give 26 and 36 years of rule for him. If a moderate modification is not objectionable then we can say that Ashoka was born in the year 219th A.B.N. and his coronation took place in his 37th year of age in the year $(219+37=)$ 256th ABN. (269BC). As his inscriptions indicate

that he has ruled more than 26 years we can assign him 36 years of rule which is in concurrence with Brahmanda purana, and accordingly his reign has ended in the year $(256+36=)$ 292 ABN. i.e. $(525-292=)$ 233 B.C.

The presence of the inscriptions of Ashoka within the Karnataka region indicates that Ashoka's kingdom must have extended upto this region. But there is no historical record showing how this distant part of south India came under his suzerainty. We have records of Kalinga war, but beyond it how the extension of his kingdom upto the far off end of south was achieved is a question. The only plausible answer for this is that this domain must have come down to him from his fore fathers. Previously it has been shown, on the authority of Canakya kathanaka, that Ashoka's grand-grand father (i.e. Maurya Chandraguptas father) Muriya-Kumuda (Nanda) was ruling in the vicinity of sripurvata and it is probable that, that part of Karnataka was under his rule and the same must have been inherited by Ashoka.

Dates of the rule of Great Avanti — Magadha Kings,

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|--|--------------------------------|
| (1) Nandi Vardhana - Nanda | - 468-467 B.C. to 436-435 B.C. |
| (2) Mahananda-Kala Ashoka | - 436-435 B.C. to 390-389 B.C. |
| (3) Nime Sons of Mahananda | - 390-389 B.C. to 373-372 B.C. |
| (4) Nanda Chandragupta | - 373-372 B.C. to 368-367 B.C. |
| (5) MehapadmaNanda
And His eight sons | - 368-367 B.C. to 323-322 B.C. |
| (6) Maurya Chandragupta | - 323-322 B.C. to 299-298 B.C. |
| (7) Bindusara | - 299-298 B.C. to 274-273 B.C. |
| (8) Susima or Sumana | - 274-273 B.C. to 270-269 B.C. |
| (9) Ashoka | - 270-269 B.C. to 234-233 B.C. |

V. DATES OF THE MAIN EVENTS IN THE LIVES OF BHG. MAHAVEERA AND GAUTAMA BUDDHA AND CORRELATION OF THEIR AGES

Bhag. Mahaveera, according to well established tradition, was born on the 13th (thrayodasi) day of the bright half (Suklapaksa) of Caitramasa. His pravrajya or taking the vow of mendicant life took place in his 30th year - (29 years and 8 months) of his age on the 10th (dasami) day of the dark half (Krsna paksa) of Margasira month. He attained Kevala jnana-unhindered perfect knowledge in his 43rd year (42 years and 1 month) of age on the 10th (dasami) day of bright half (suklapaksa) of Vaisakha month and attained Nirvana in his 72nd year (71 years, 6 months 16 days) on the 14th (Caturdasi) day of the dark half (Krsna Paksa) of the Kartika month.¹⁰⁰ It has been shown earlier that he attained Nirvana in the year 528 B.C. - i.e. 527 years and 2 months Before Christ. In accordance with this we can say that he was born in the year 599 B.C.

Bhag. Gautama the Buddha according to tradition, is born on the (Poornima) full moon-day of Vaisakha masa. He has taken to pravrajya-medicant-life in his 29th year of age and has attained bodhi in his 35th year of age in the Vaisakha masa and further has attained parinirvana in his full age of 80 years on the fullmoon day of Vaisakha masa.¹⁰¹ Earlier it has been shown that he has attained parinirvana in the year 525 B.C. i.e. 524 years and 8 months before christ. According to this assessment we arrive at $(525+80) = 605$ B.C. as the year of his birth.

Bhag. Mahaveera has attained Nirvana $[(527-2)-(524-8)-]$ 2 years and 6 months earlier than Bhag. Gautama Buddha. Therefore at the time of Bhag. Mahaveera's Nirvana Bhag. Gautama Buddha must have been $[(80-0)-(2-6)=]$ 77 years and 6 months old, and as such he was elder $[(77-6-0) - (71-6-16) = (5-11-14)]$ by almost 6 years than Bhag. Mahaveera. At the

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time when Bhag. Gautama Buddha attained bodhi (Supreme knowledge) and made his Dharma-Cakrapravartana or set in motion the wheel of his Dharma Bhag. Mahaveera was (35-6=) 29 years old and therefore he (Bhag. Mahaveera) had not even left the house to enter in to the mendicant life. This makes it very clear that it is 14 years after the establishment of dharma by Bhag. Gautama the Buddha Bhag. Mahaveera attained Kevalajnana and initiated his dharma or in other words began to preach his dharma.

Bhag. Gautama Buddha is said to have performed tapas, for some time before his attainment of bodhi, the form of which is identical with the tapas of digambara jaina munis.¹⁰² But this tapas performed by Bhag. Gautama Buddha can not be that which has been instructed by Bhag. Mahaveera to his disciples as the latter (Bhag. Mahaveera) established his dharma 14 years after the establishment of the dharma by the former (Bhag. Gautama the Buddha). Therefore the said tapas performed by Bhag. Gautama the Buddha must be the kind of tapas that was instructed by Bhag. Parsvanatha the 23rd Tirthankara, who is now accepted as a historical personage. Digambara Jain tradition mentions Bhag. Gautama the Buddha by the name Buddha Keerthimuni and states that during the Dharma Tirtha of Bhag. Parshwnatha (i.e. before the commencement of the Dharma Tirtha of Bhag. Mahaveera) Bhg. Gautama the Buddha had taken to Muni diksha and later on took to red garments and initiated his own Dharma and repudiated certain principles, such as not to accept meat as food etc., of the dharma that he had accepted earlier.¹⁰³

It appears that in earlier times Bhag. Gautama the Buddha was identified with Bhag. Parsvanatha and the same may be noted from the following passage quoted by Brahmachari Sital Prasad from the book '6 sciences of comparative religions' by Major J.G.R. Forlong F.R.A.S.M.A.I. etc. (1877). He says-

"This book shows that Jainism and old Buddhism were one and the same religion, and that this religion was prevalent

in India and outside of India from a very very long time and that its influence was impressed upon the Jewish religion and Christianity also.

Intro. P.XIV - The selection of these short studies has enabled us to virtually embrace and epitomise all the faiths and religious ideas of the world as well as, to lay bare the deep-seated tap root from which they sprang, viz., the crude yatism, jati or asceticism of thoughtful Jatis or Jinas, who in mauls earliest ages have in all lasnds separated themselves from the world and dwelt from pious motives in lone forests and mountain caves. Introl. P. XIX-It is clear also that the Gotama of early Tibetans, Mangols and Chinese must have been a Jaina, for the latter say that he lived in the 10th or 11th Century B.C. Tibedtans say he was born in 916, became a Buddha in 881 preached from his 35th year and died in 831 B.C., dates which closely correspond with those of the saintly Parsva."¹⁰⁴

The above quotation makes very clear that, for some reason or the other, some of the factors related to Bhag. Parsvanatha are mixed up with the life account of Bhag. Gautama the Buddha, and one such reason probably is the kind of tapas performed by Bhag. Gautama Buddha, that was propounded by Bhag. Parsvanatha as pointed out earlier. Soon after the completion of this tapas Bhag. Gautama Buddha goes to mucalinda tree sits under it in Pallankasana and for seven days experiences the Vimutti-sukha. In this very time a heavy rain started pouring. Therefore to give protection from it Mucalinda, the king of serpents, went to Bhag. Gautama the Buddha and on his head spread over the wide hood for seven days.¹⁰⁵

This episode is given expression in the images of Bhag. Buddha with hoods spread over the head particularly in Thailand and to these if a person of Jaina community were to see he shall mistake them for the images of Bhag. Parsvanatha, There is an episode, traditionally handed down¹⁰⁶ in relation to Bhag. Parsvanatha which bears similarity to certain extent with that of Bhag. Gautama the Buddha, given earlier. It may

be due to this similarity of the episode that some of the factors related to the life of Bhag. Parsvanatha are transferred to the account of the life of Bhag. Gautama Buddha.

It is necessary here, to give the dates of Bhag. Parsvanathas Nirvana, Kevalabodha and birth based on the Jaina traditional account. It is stated that Bhag. Parasvanatha attained Nirvana 250 years before Bhag. Mahaveera's Nirvana and that he attained the Kevala bodha in his 70th year of age and attained Nirvana in the 100th year of age and accordingly, these three events of his life have taken place respectively in $(528+250=)$ 778 B.C. 848 B.C. and 878 B.C.

Historians, in good number, are of the opinion that Bhag. Mahaveera is elder than Bhag. Gautama the Budha. But an analysis of the traditional accounts of both Jainism and Buddhism clearly points out, as has been shown earlier, that Bhag. Gautama Buddha is elder by 6 years than Bhag. Mahaveera and had initiated his dharma 14 years earlier than that of Bhag. Mahaveera and that, as for the attainment of nirvana is concerned, Bhag. Mahaveera attained nirvana earlier than Bhag. Gautama Buddha.

REFERENCES AND NOTES

1. The Mahavamao - English Translation by Mr. W. Guager, Ph.D. - Introduction Pg. XXV, XXVI.
2. Atita Vartamanasca bhavisyasca tatha punah Pradhanyatah pravaksyami gadato me nibodhata ||290||
Samgrame Bharatesmin sahadevo nipatitah |
Samadhistasya tanayo rajarsih Girivraje ||291||
Pancasatam tathastau ca sama rajyamakarayat ||
- (2A) Putrosvamedhadattadvai jatah parapuranjayah ||253||
Adhisama krsno dharmatma sampratoyam mahayasah |
Yasminprasasati mahim yusmabhiridamahrtam ||254||
(Vayupurana Ch. 37)
Adhisomakrsnscaitesam prathamam vartate nrpah |
Tasyanvaye ca vaksyami Bhavisye Kathita nrrpah ||7||
(Matsyapurana, Ch. 50)
- (2B) Vatsavyuhah prativyuhastasya putro Divakarah |
Yas'ca sampratamadhyasta Ayodhyam nagarim nrpah ||278||
- (2C) Senajitsamprtamcapi eta vai bhujyate Samah |
S'rutanjayastu varsani catvarimsad -bhavisyati ||294||
(Vayupurana -Ch. 37)
3. Ripunjayastu varsani pancasat prapysyate mahim |
Dvattrimsattu nrpa hyete bhavitaro vai brhadrathah ||29||
Poornam varsasahasram tu tesam rajyam bhavisyati | (3)
(Matsya Purana, Ch. 271)
4. Mahapadmabhisekattu yavajjanma pariksita |
Evam varsa sahasram tu jneyam Pancasuttaram ||36||
(Matsyapurana, Ch. 271)
5. Yavatpariksitojanma yavnnandabhiseccanam |
Etadvarsa sahasramtu jnyeyam pancasuttaram ||104||
(Visnupurana - Caturthamsa. Ch. 24)
6. Mahavamso, Introduction Pg. XXIV, XXV —
7. See above '3' he is mentioned also by name Arinjaya in Brahmanda Purana and Satrunjaya in Vayupurana.
8. Arabhya bhavato janma yavannanda-bhiseccanam |
Etadvrsa - sahasram tu satam panca - dasottaram ||26||
(Srimadbhagavata, Skandha 12, adhyaya, 2)
It is stated that in the Visnupurana edited by Sri Wilson there is a statement which is concurrent with the above statement of Bhagavata purana.

9. Parisista Parva - sarga 6 - Stz. 243.
10. Mahavamso, pariccheda 2. Stza 25-29.
11. M. Vamso Introduction - XL (40) XII-C 5/12 Table of Indian Kings.
12. Purnam varsa-sahasram vai tesam rajyam bhavisyati |
 Brhadhrathesharateetesu virahantrsva vartisu ||122||
 Sunakah swaminam hatva putram samabhiseksyati |
 Misatam Ksatriyanam hi pradyotim nrpatim balat ||123||
 (Brahmanda Purana, Ch. 74)
 Yontyah Puranjayo nama bhavisyo Brahadrathah |
 Tasyamatyastu sunako hatvsewaminamatmajam ||2||
 Pradyotasamjnam rajanam karta yat palakah sutah ||3||
 (Srimadbhagavta, Skandha 12, Ch. 1)
 Brhadhrathesvat tesu vitihotresvavantisu |
 Pulakah swaminam hatva svaputramabhiseksyati ||1||
 Misatam ksatriyanam ca balakah pulakodbbhavat |
 Sa vai pranatasamanto bhavisyso na ca daharmatah ||2||
 (Matsyapurana, Ch. 271)
 Poornam varsa sahasram vai tesam rajyam bhavisyati |
 Brhadhrathesvatitesu vitihotrasuvartisu ||303||
 Munikah swaminam hatva putram samabhiseksyati |
 Mistam ksatriyanam hi Pradyoto muniko balat ||304||
 Sa vi pranatasamanto bhavisyo nayavarjitah |
 trayovimsataamo raja bhavita sa narottamah ||305||
 (Vayupurana, Ch. 37)
13. (1) Brhatkathakosa of Harisenacarya - Story No. 55 - Srenika kathanaka and No. 140. cilatamitra Kathanaka (2) 'Vaddaradhane' Story No. 15, Caliataputrana kathe.'
14. Nirdistam ca maya spastam srutam ca bhavata sphutam/
 Srunu cittam samadhaya srenika Srvakottama ||388||
 Sunuh Kunikhabhupasya Srimatyam tvamabhursau |
 Athanyada pita tesau matputresu bhavet patih ||418||
 Rajyasya katamotrete nimittaih sakalairapi |
 Samyakpariksyas santusto nisargat sanchitastvayi ||419||
 Rajyasyarhoyameveti niscityapaya sankaya |
 Dayadebhyah paritratum tvam sudhih krtrima-krudha ||420||
15. Introduction Mavamso - Pg. XI ii (42)
 "It is, I think, generally admitted that in this list S'renika and Kunika correspond to the Bimbisara and Ajatasattu of Pali sources.
16. In Vardhamanapurana (Mahapurana) Gunabhadra swamin says -
 Idameva puram bhuyam samprapyatraiva bhudhare ||1280||
 Sthasyametata samakarnya koonikaseelini sutah |

Tatpuradhipatih sarva-parivara puraskrtah ||1281||
 Agatyabhyarcya vanditva srutva dharmam grahisyati |
 Danasilopavasadi sadhanam svarga moksayoh ||1282||
 and also Parisista Parva of Hemacandracarya

17. Sirijina nivvanagamana rayaniye ujjenie canda pajjoa marane Palao raja ahisitto. Tena ya aputta udayi marane konia rajjam Padalipuramppi ahittiyam. (Pattavali Samueeayal-quotal in Jaina Sahitya Aur Itihas-Shri Notiuram Premii Pag3-19 FN=1
18. He is said to have killed his master (swaminam) see foot note 12.
19. Brhatkatha kosa - (55) Srenika kathanaka Stz. No. 6 Tatastena turangena bhupatim Kandukaksitch Nito mahatavim vegat simha vyaghradisevitam ||
20. See F.N. 12.
21. Srimati, Vardhamanapurana in Mahapurana, Suprabha-Brhat Kathakosa, Srenika Kathanaka, Jayavati - Vaddaradhane - cilata putrana kathe.
22. See F.N. 12.
23. Matsya, Ch. 272/2 And Vayu - Ch. 37/305.
24. 'Hindu civilization' by Sri R.K. Mukarji, Pg. 236.
25. See Vardhamana Purana.
26. 'Divyavadana' Pg. 55 and 544.
27. The following Stanza from Brhatkathamajari of KSemendra indicates that Padmavati was the daughter of Pradyota, the Magadha King : Pradyoto Magadhadhiso dutenabhyrthya bhuhuje | Datum Padmavatimaicchat Parvatimiva suline ||93|| (Padmavati vivaha-lambaka, 3)
28. Anantaram Vardhamana swaminirvanavasarat | Gatayam sastivatsaryamesa Nandobhavannrpah || Parisistaparsa
29. 'Chronology of Ancient India' by Sitanath Pradhan, M.Sc., Pd. D., Ch. XX. Pg. 218.
30. Sanskrit English Dictionary-Shri V.S. Apte.
31. M. Vamso Introduction - XL. Table of Indian Kings.
32. See the foot note 8.

33. Mahavamsa - Translation by Wilhelm Geiger Ph.D., Ch. IV Pg. 19.
 Susanagotti pannattam amaccam sadhusammatam |
 Rajje samabhisincimsu savesam hitamanasa ||6||
 Atite dasame vasse Kalasokassa rajino |
 Sambhuddha parinivvana evam vassasatam ahu ||8||
34. 'Chronology of Ancient India' - Pg. 218.
35. Sanskrit-English Dictionary Shri V.S. Apte.
36. (1) Sirijina nivvana gamana rayanie canda Pajjoa marane Palao raja
 ahisitto. Tena ya aputha-udai-marane Konia rajjam Padalipuram pi
 ahittiam - F.N. 2 - Jaina Sahitya Aur Itihas (Pg. 19) Shree Nathuram
 Premi.
 (2) Jakkale Veerajinonissesa-sampayam samavanino |
 Takkale abhisitto Palayanamo Avanti sudo ||505||
 (Tiloya pannatti cauttha monady mahadhiyaro)
 (Also quoted in Jain sahitya Aur Itihasa. Pg. 18)
 (3) Jarn rayanim siddhigao Araha Titthankaro Mahaveero |
 Tam rayanimavantie abhisitto Palaso raya ||
 (Titthogale Painnaya)
 (4) 'Ttrthoddhara Prakavana-same as above.
 (5) Viranirvana kale ca Palako abhisicyate |
 Lokesvantisuto raja prajanam pratipalakah/
 Parva 60/488. Punnata sangha-Jinasenacaryas Harivamsa purana,
 Parva 60.488.
37. (1) Palakarajjam satthim igisaya-
 Panavanna vijaya vam sabhava |
 Calammarudaya Vamsa tisam vamsa su-Pussamittammi ||96||
 (Jaina Sa, Aur Itihas .. Pg. 18.
 (2) Sastivarsani tadrajyam tato vijaya-bhubhujam |
 Satanice panca-pancasadvarsani tadviritam ||489||
 Pun. Jinasenacarya's Harivamsapurana
 Quoted from Jain Sa Aur Itihas. Pg. 19.
 (3) Satthi Palaga ranno panavannasayam tu nandana |
 Atthasayam Muriyanam tisam cia pitsa-mittassa ||2||
 Balamitta Bhanumitta Satthi varisani catta Nahavahane |
 Taha Gaddabhillarajjam terasa varisa sagassa chavu |3|
 (Merutungas Vicara sreni)
 Quoted from Indian Antiquer Vol. II Pg. 362- 'Puspamitra or
 Pusyamitra' by G. Buhler Ph.D.,
38. Mrchakatikam IV act after the Stz. No. 24-
 Esa khalu Aryako Gopala darako raja bhavisyatiti siddhadesa pratyaya
 paritrastena Palakena ghosadaniya ghose bandhanagare baddhah -
 Act. X, Stz. 46 Sarvilakah :-

- Hatva tam Kunrpamaham hi Palakam bho
 -stadraje drutamabhisicya charyakam tam |
 Tasyajnam sirasi midhaya sesabhutam
 Moksyeham vyasanagatam ca caruduttam ||46||
39. Asta-trimsacchatam bhavyah Praadyotah pani ca te to sutah
 (Vayu purana)
 Astatrimsacchatam bhavyah Pradyotah Panca te nrpah |
 (Brahmanda purana)
 Dvipancasattato bhuktva pranastah Panca te nrpah |
 (Matsya purana)
40. See reference Note : 37-40 (i) (2) (3).
41. "Mr. K.P. Jayaswal thinks that the year in this line ('Nanda raja
 tivasaseta aughati-tam tanasuliya vatapa nadimnagaram pavesa (ya)
 ti'-Kharavela - Inscription refers to the Nanda era which also is
 referred to by Albiruni in his Tahquiq -i - Hind -Jain Cultural
 Research Society) - Jainism in Kalinga Desa - Dr. Pool Chand, M.A.
 Ph.D. (Lond.) Pg. 4.
- 41(i) Yudhisthiro Vikrama Salivahanau
 Naradhinatho vijayabhinandanah |
 Ime tu Nagarjuna medini-vibhurvatnu Kramatsatsakakaraka kalau ||
 Vikramaditya of Ujjayini (Pg. 103, Fn. 3- Sri Rajabali Pande, M.A.,
 D.Lt..)
- (ii) Yudhisthiro Vikrama-Salivahanau
 Tato nrpah syadvijayabhinandanah |
 Tatastu Nagarjuna bhupatih Kalau
 Kalki sadete saka karakah smrtah ||
 'Sri Mahaveera Kalanirnaya' Pg.14
 by Svasti Sri Kulabhusana Swami quoted from 'Jyotirmayukha'.
42. See reference note no. 37 Q (2).
43. 'Vaddaradhane' Pg. 185 Ed. Sri D.L. Narasimhachar, M.A.,
44. According to Doddiah's 'Bhujabali Carita' (quoted by Shri B.L.
 Rice in 'Sravanabelagola Inscriptions' Pg. 23) (Statue of
 Gomateswara at Shravana Belagola was installed in Vibhava
 Samvatsara - 600th Kal-(K)-yabda, but according to Hoysala Carita
 it was installed in the 602th Kalkyabda' Now majority number of
 scholars opine that the installation of Gomatesvara image has taken
 place in the year 1981 AD. Accordingly the said kalki era should
 have been commenced either in the year (981-600=) 381 A.D. on
 (981-602) = 379A.D. - which almost concurs with the coronation
 date of Chandragupta II of Gupta dynasty who is said to have
 established a Saka era in his name and so is known as a saka purusha.

45. "This verse has also been variously interpreted to mean 650 (26 x 25) 1650 (66 x 25), 2512, 2526, 2566, 5555550 (222222 x 25) or 4932821784 (222222 x 22222). But the Saka era also has been differently interpreted - Date of Bharata War, Dr. D.S. Trivedi' The quarterly journal of the Muthic Society, July-September, 1984, Vol. LXXV, No. 3.
46. History of Hindu Mathematics Part I (Pg. 61) by Bibhuti Bhusnam Datta, D.Sc., And Ayadhesh Narayan Singh, D.Sc.,
47. 'The Mahabharata A Criticism" Pg. 17 and also pg. 68) by Shri C.V. Vaidya.
48. Saptavimsatiparyante Krtsne nakstra mandale |
Saptarsayastu tisthanti paryayena satam satam ||31||
(Brahmandapurana, Ch. 74)
49. "Hindus have all along, thought that the Yudhisthira Saka commenced with the Kali. So also Aryabhata computes by the era of Yudhisthira which corresponds to Kali Yuge" The Chronology of Ancient India - by Shri Valandai Gopala Iyer - Pg. 53.
50. Sriveeranirvrteh sakasat pancothara satchata varsani panca masayutani (605 years and 5 months) gatva pascata Vikramanka Sakaraja jayate. Madhava candra's tika on Triloka sara Gaha 850- Note in Digambara jaina tradition - Salivahana Caka i mentioned by name Vikramanka raja and not Vikramarka.
51. "The life of Hemacandracarya" Prof. G. Buhler (original in German) Translation by Prof. De Manilal Patel Ph.D. Singhi Jaina Series. No. 11. Pg. 33. (45-46)
52. 12th line of Kharavelas Hathigumpha Inscription : Nanda raja nitam ca kalingajina sannivesam"
53. Abhidhana rajendra kasa, Part 1, Pg. 582.
54. "Nandaraja tivasa-sata aughatitam tanasulivatapa nadini nagaram pavesayati" - Jain cultural research Society - Jainism in Kalinga Desa - Dr. Boolchand, M.A., Ph.D., Bulletin No. 7.
55. "Vikramaditya Ujjayini" - Sri Rajabali Pande, Pg. 68 and 204.
56. Taduktani Vikrama Prabandhe - Gathaicattari çadusada jutto tina kala havai jammo |
Atha varija bala lila sodapa vasehi bhamie dese ||1||
Rasapana vasa rajjam kunanti micchovadesa sanjutto
calisavasajinavaradhammam paleya sura-payam lahiyam ||2||
Nandi amnaya pattavali-c-Indian Antiqueri, Vol. XXI, Feb. 1892, March, by Prof. A.F. Rudolf Hoernle - Pg. 67.

57. There is another traditional account which also points to the probability of Varahamihiracarya to have been one of the 9 gems of the court of King Vikrama - see 'Sanmati Srevihara' by M.D. Vasantha Raj, Pg. 242-3.
58. This is as per the explanation given by Sree Sitanath Pradhan.
59. "Chronology of ancient India" by Shri Seethanatha Pradhan, Pg. 223.
60. Mahavamso English Translation-Introduction Pg. Xlix, lix
61. Divyavadana, Ed. by Shri Cowel, M.A., Pg. 368". Varsasata Parinirvrtasya Tathagatasya Pataliputra nagare Asokonama raja bhavisyati Nandsya Bindusarah, Bindusaronama raja rajyam Karayati."
62. Vyanjana 'Kathanakam" - 23.
63. Burmese Chronology.
64. "Bhadrabahu Kathanaka" - Story No. 131.
65. Harshacarita - ucchvasa-6.
66. Kakavarno yavanan vijitya taisca svapurusanupayanikrtya Yantrayanai-stadvattaih Paradaradingacchan yavenai-ratma desam prapayya nihata iti.
67. Chronology of Ancient India, Pg. 226.
68. (1) Antargrahagatasthaviraistri-parisuddham pasyet, Na Kancidabhigacchet, Devigrhe lino hi bhrata Bhadrassenam jaghana.
(Arthasastra, Adhikara 1, Ch.20. Prak.17)
(2) Stri visvasinasca mahadevi-grhagudhabhitibhagbhrata Bhadrassenasya-bhavanmrtyava Kalingasya Vira senah.-
(Harsacarita - vcchavasa 6.)
It appears that Bhadrasena was in Kalinga as the regent of Kalasoka, and such as he is mentioned as native of Kalinga. The name Veerasena, it has been pointed out earlier to be the appellation of Kalashoka and therefore Bana has mentioned it wrongly.
69. Evan ca Sri Mahaveera muktervarsa sate gate |
Pancapancasadadhike candragupto-bhavan-nrpah ||339||
(Parisistaparva, Ch. 8)
70. Parisista parvan - Ed. by Shri Hermann Jacobi, Introduction, Pg. XX.

71. Same as above
 "Evam ca Mahavira mutti samayao pancavanvana varisa sae nuwane
 (uccinne)
 Nandavamse canda gutto raya jaautti".
72. Mudraraksasa nataka - Prastavana - Stz. 7 mentions Maurya Chandragupta as Mauryendu".
73. (1) Srenika. (2) Ajatasatru. (3) Udayibhadra. (4) Munda. (5) Nagadasaka, (6) Nnda. (7) Mahananda-Katasoka (8-16)-Kalasokas sons Bhadrasesa and others (17) Nanda Chandragupta.
- 73.A (1) Ityete bhavitaro vai Saisunaka nrpadasa |
 Satani trinivarsani dyisastyabdhyaśidhikanitu ||316||
 (Vayupurana, Ch. 87)
 (2) Bhavisyanti ca varsani sastyuttarasatatrayam |
 Sisunaga dasaivete rajanah ksatra-bandhavan ||135||
 (Brhmanda purana. Ch. 74)
 (3) Ityete bhavitaro-tra vamse vai sisu-nakatah ||12||
 Satani trinipurnani sastivarsadnikani tu |
 Sisunaka bhavisyanti rajanah ksatra bandhavah ||13||
 (Matsyapurana, Ch. 272)
74. (1) Mahanandisutascapi sudrayam Kalikamsajah |
 Utpatsyate mahapadmah sarva kstrantako nrpah ||18||
 (Matsya purana - Ch. 272)
 (2) Mahanandisutasca pi sudrayah kalasamvrtah |
 Utpatsyate Mahapadmah sarva ksatrantakrnnrpah ||139||
 (Brahmandapurana - Ch. 74)
75. Parisista parvan - Canto. 11
 Ed. by Hermann Jacobi, Ph.D., Introduction, Pg. IXXXV to IXXXIX.
76. J.B. O.R.S. Pg. 77, ...Taranatha knows also the other form of the name, viz. Kalasoka. The whole of Chapter VI he gives to "Asoka the Ambitious" kamasoka and his conversion by Yasa.
77. Bhagurayanah; evametata. Kimtva-matyaraksasascanakye baddha-
 vairo na Chandraguptea. Tadyadi Kadaci-ccaana
 Kyamatijitakasinamasahamanah sa sacivyadavaropayettato
 nandakulabhaktya Nandanvaya evayamiti suhrjjanapeksaya camatya-
 raksasascandraguptena saha sandadhita. Candraguptopi
 pitrpariyagata evayamiti sandhimanumanyeta- 'Mudrarakasa', Act.
 4 Sixth sentence after Stz. 7.
78. Kathapitha, Prathama lambaka, Stz. 218.

79. Mudraraksasa natka; Pub., Sri Harikrisna nibandha bhavanam, Banaras.
80. Jainism in South India and Some Jaina Inscriptions Pg. 6. Fn. 4. Shri P. B. Desai.
81. Sramana Bhagavan Mahavira, part 5.
82. Sri Bhadrabahu-sa-candrgupta yugmadinnoppeval bhadramagidadharma-mandu-varike vandinipalklo... Inscr. No. 17, - Sravanabelgola- Sri B.L. Rice edition and also note from page 2, Fn. 6 of the above edition.

For literary evidences right from Kunda Kundacarya's (2nd Cent. A.D.). Bodhapabuda onwards mostly in puranas and many other works.
83. For the details - see "Sanmati Sri Vihara" - Pg. 300-325.
84. Bhavisya purana, Pratisargaparva part 4, Ch. 1- Verses, 27 to 29.
85. Nivadivihunam khetam nivadi va jattha dullhao hojja |
Pavvajja ca na labbhai samjama - ghadoya tam vajje ||60||
(Mulacara - Samayasarahikara)
86. Bhadrabahu kathanaka - 131, Harisenacaryas Brhatkathakosa.
87. Jainasiddhanta Bhaskara, Part 10, Dec. 1943, Pg. 80, Fn. 1 and Page 81.
88. The Pattavali of Tapagaccha, Indian Antiquary, Vol. XI, Pg. 251.
89. This is attested by digambara Jaina Bh. Bahu kathas also.
90. 'Age of the Nandas And Mauryas' Pg. 144.
91. Mud. Rak. Nataka Act, 6, after the verse 7 - 'Aho vivekasunya mlecchasya' and also in the verse 8.
92. Ch. 3., Commentary on sutra 36.
93. 'Mudraraksasam' edt. by prof. K.H. Dhruva, notes pg. 104. Here it is stated to have been mentioned by Sri Tawny that this is in accordance of 11th story in "Gesva romaneram".
94. M. Vamso - Introduction., Pg. XXIV & XXVIII.
95. Same as above' Pg. XXVII.
96. Same as above.

97. (1) Dipavamso. 6. 1.
Dvesatam ca Vassani attharasa vassani ca |
Sambuddhe Parinibbute abhisitto Piyadassano ||
(2) Mahavamso -
Jinanibbanatopacca pura tassa-bhisekato |
Sattarasam vassasata-dvayam vijaniyam ||
98. M. Vamso Introduction, Pg. XXV.
99. Same as above Pg. L XI.
100. "Kattiya masassa kinha caudasie sadienakkhatte paccuse
Bhayavadao Mahadi Mahaveero Siddhim gado...."

Note : The masas (months) caitra and others, mentioned in relation to Bug.
Mahaveeras panca Kalyanas, (Viz. garbha, Janana, diksa, Kevala-
juna and Nirvana) unlike the present day masas, end with purnima,
i.e. full moon days, i.e. they are purnimantya masas.

101. Mahavamso.
102. The source for the following English version of the (Majjhima
Nikaya-Mahasihanada sutta-12) passage is the Kannada translation
by Sri Adyarangacharya of Bhagavan buddha' of Sri Dharmananda
Koshambi- Pg. 75-77.

"Bhagavan Buddha tells sariputta;

O Sariputta; I remembered to have performed four types of penance
(Tapas)

Tapasvita - Sariputta-I tell you how my tapasvita was; I was naked,
I did not observe the worldly conducts, I used to beg for the food and
eat the same using my palms as a vessel, I would not give attention
to such utterances of others as bhadanta come there, silhax o,
ibhadanta; stand up'. I would not accept the food that was brought to
me, I would not accept invitation, I would not receive the food if it
were to be brought in the very vessel in which it was cooked or the
food that shall have been in grind-stone or the food that were to be
offered standing on the other side of the threshold or a piece of
wood, I would not accept such a food that when two persons are
partaking and one of them would get up and offer, I would not accept
food offered by such a woman who is a pregnant, or breast feeding to
the child or one in love affair with her husband, I would not receive
food prepared in market place. I would not receive alms in a place
where dogs would be standing or where flies swarm about. I would
not accept fish, meat and liquor; I would live upon a single marsel of
food begged and got from one house or two marsels from two houses

and so on extending upto seven marsels begged from seven houses. I would eat only onespoonful quantity of rice or two spoonfuls and so on extended up to seven spoonful quantity. I used to take food once in two days, once in three days and so on extending the fasting upto seven days or up to fifteen days.

I used to remove my beard, mustache and hair by plucking. I used to perform tapas in a standing posture, or sitting on fore-front of the feet.

o, Sariputta; I tell you how my ruksata austerity (sullyng) was : Dust accumulated for many years was flaked upon my body and resembled the bark of tindu, Urksa; but never I desired to get it removed either by myself or by other person.

Jugupsa : - (Abhorrence regarding injurious action) Now I tell you about my jugupsa; I took care in my movements, I had compassion even for a drop of water, I used to take great care to avoid injury even to the tiniest creature".

Here it is necessary to note that all the particulars, with the exception of only one subject, given in the above passage, agree with the code of conduct of a Jaina digambara muni. As regards receiving alms in more than one house at a time does not agree with the precept of receiving alms - 'Bhiksacarya' - of digambara munis. With reference to this the original version in pali (I remember) reads as 'Ekagariko' and etc. upto seven houses, which possibly means that a muni takes vow to go to only one house to seek alms and if he does not get it there he would remain without food for that day, and again the next day he would take vow to go to only two houses and would receive alms in any one of them and if does not got in either of the two houses then he would remain without food for that day. In a similar manner he would increase the number of houses day after day upto seven and would accept alms in any one of the houses and if he should not get in any one of those houses he would remain without food for that day. This kind of 'bhiksacarya' (wandering for alms) is technically known as 'vrttiparisankhyana' (Tattvartha sutra - Ch. 9, Su. 19). 'Sarvarthasiddhi' an earliest commentary 5th cent. A.D. on T.S. explains the term Vrttsankhyana as follows :

"Bhiksarthino mune-rekagrdivisaya sahkhalpa-citta-varadho vrttiparisankhyanam vagantavyam" (9th Ch. Com. on Su. 19). Further the explanation given by "Rajavartika" commentary of Bhatta Kalanikadeva (7th Cent. A.D.) is worthy of note :

"Ekagara-sapta vesmaika-rathyardha gramadi-visayah sankalpo vrttiparisankhyanam" (Ch. 0 Com. on Su. 19). The statements

"Ekagaradi" and "Ekagara-saptaveśma" in the passages quoted above, it can be noted, are in quite agreement with the Mahasihanada version, quoted earlier, regarding the way of seeking alms, Ekagarika' and etc. Therefore, it is quite evident that the entire passage of Mahaseha nada version quoted earlier is exactly the code of conduct of digambara jaina munies and that the same is traditionally retained in digambara jaina.

103. Herein this content it is worthy of taking note of a tradition maintained in the Jainalore with reference to the recluse life of Bhg. Gantama the Buddha. Reveal Parshvaksorthyvarni, presently well known by the revd-name Acarya Vidyananda Mahamuni, has pointed out that in Devasenacaryas Darsanasara (10th Cent. A.D.) Bhag. Gantama the Buddha is mentioned by the name Buddha-Keerthy and that he was a desciple of Pihiyasava (Pihitasrava), a muni of the religious order (-Tirtha-) of Siri Pasanaha (Sri Parswanatha (Tirthankara) and was a great learned person in the (Jaina) scriptures. (-Mahasudo-) At Palasangara, a town situated on the bank of Sarayu River, he broke off from that path of religion, took to redgarments and started his own religion.

Srirpasanaha-titthe Sarayu-tire Palasanayarththo |

Pihiyasavassa siso mahasudo Budda-Kittimuni ||6||

Timipūranasanehim ahigaya-pabbajjao paribbhatto |

Rattambaram dharitta pavattiyam tena eyantam ||(7)||

This piece of traditional account, it may be noted, corroborates the account of Majjhimanikaya, quoted earlier, wherein it is stated that Bhg. Gautama the Buddha observed the vows of a nagna (Digambara) muni. In addition to this the above piece of tradition is also in corroboration with the Buddha traditional account of receiving food from the maid Sujata by Bhg. Gautama the Buddha and soon after establishing his own religion (Anguttaranikaya Ekakanikaya). Also note - J.L. Bombay Branch Royal Asiatic Society Vol XVII - 1887 page 374 - 'Darsana Sara of Bhattaraka Devasena'.

104. Bibliotheca INDO-Buddhica No. 7 'A comparative study of Jainism and Buddhism', Brahmachari Shital Prashad - Sri. Satguru Publications, India.
105. P.T.S. - The vinaya pitaka, Ed. Herman Oldenberg, Vol. 1, The Mahavagga Lesson 3, Pg. 3.
- (1) Bodhikatha Nittita
- (2) Ajapala katha Nittita
- Atha kho Bhagava sattahassa accayena tamha samadhimha vuttahitva Ajapala nigrodha mula yena Mucalindo tenupasankami, upasankamitva Mucalinda mula sattaham eka pallankena nisidi

vimuttisukha pati-samvedi ||1|| tena kho pana samayena mahakala
megho udapadi sattaha vaddalika sita vata-duddine. Atha kho
Mucalindo Nagaraja saka bhavana nikkamitva upari muddhani
mahantam phanam Karitva atthasi ma bhagavantam sitam, ma
bhagavantam unham ma bhagavantam damsamakasa vatatapa sirimsa
pasamphassote ||2|| atha kho Mucalindo nagaraja sattahassa accayena
viddham vigata valahakam divam veditva bhagavato kaya bhoge
vinivetheiva sakavannam patisamharitva manavaka vannam
abhinimmitva bhagavato purato atthasi anjaliho bhagavantam
namasamano ||3|| atha kho bhagava etam attham veditva ta-yam
velayam imam udanam udahesi.

Sukho viveko tutthassa suta dhanomassa passato avyapajjam sukham
loke panabhutesu samyamo |

Sukhviragata loke Kamanam samatikkamo asmi manaso yo vinayo
etam vi paramam sukham ti ||4||

Mucalinda katha nittita ||3||

106. It is stated in Mahapurana - Parsvanatha purana - of Acharya
Jinasena - Gunabhadraswami : "when Bhg. Parsvanatha was in deep
meditation; a demigod sambara, with the revival of onmity in his
mind, tormented Him causing a heavy downpour of rain accompanied
by terrible thunder bolt and other such horrible things for seven days.
Now Dharanendra the king of the serpents came there accompanied
by his wife Padmavati and spread on over the head of Bhg. Parsvanatha
a canopy of seven hoods to give protection from the torture caused
by Sambara. Padmavati held an umbrella made of jewels above the
hoods". The Jina images with a canopy of seven hoods above the
head are easily recognised as of Bhg. Parsvanatha-Swami Samanta -
Bhadra has described this event of the life of Bhg. Parsvanatha in the
Parsvanatha stotra, in his work Svayambhoostotra with the following
verses :

Tamalanilaih-sadhanustatidgunaih
Prakirabhimasani-vayuvartstibhi |
Batahaka irvairi-vasairupadrtto
Mahamna yo na ca-cala yogatah ||
Brhatphanamandal a mandapena yam
Sphurataditpinga rucopasarginam |
Juhag nago Dharano dharadharam
Viragasandhya tatidambudo yatha ||

Appendix Chronological order of the succession of Magadha Kings

I.	Names of the Kings	Date of commencement of the rule	Total no. of years of rule	Important events
1.	Ripunjaya alias Arinjaya the last king of the Bruhadratha house	633-632 B.C.	50 years	Was killed by Kunika a subordinate king and in his place chilata putra-pradyota, son of Kunika was consecrated the king.
2.	Cilataputra-Pradyoti	583-582 B.C.	12 years	Kunika's son born in chitata. He is the cousin of shreinka Bimbisara
3.	Shrenika Bimbisara	571-570 B.C.	38 years	Kunika's son born in Shremati the chief queen (Pattamahishi)
4.	Ajatha satru alias Kunika or Konaka alias Darshaka	533-532 B.C.	32 years	Son of Shrenika-Bimbisara born in Chelana, during his 5th years rule palaka was crowned in Avanti and on which, the same day, Bhag. Mahaveera attained nirvana during the 8th years rule of the king Bhag. Gouthama Buddha attained parini rvana.
5.	Udayin	501-500 B.C.	16 years	Son of Ajatha shatru. Murdered by a prince in the garb of a sadhu, died with no hair left.
6.	Munda-Aniruddha	485-484 B.C.	8 years	Probably the murderer of Udayin.
7.	Nagadasaka	477-476 B.C.	9 years	Driven out by the public and in his place Nandavardhana or Nanda king of Avanti was chosen as king giving him a new name Shishunaga.

II. Avanti kings

Names	Date of the commencement of Rule	Total no. of years of the Rule	Important events
1. Pradyotamaha Sena	551-550 B.C.	23 years	died on the very day when Bhag. Mahaveera attained nirvana
2. Palaka	528-527 B.C.	24 years	Bhag. Mahaveera's nirvana date is reckoned starting from the day of the coronation of this king
3. Aryaka (Ajaka)	504-503 B.C.	21 years	This name is mentioned twice in Matsya and Brahmanda puranas firstly prior to the name of Shishunaga and secondly after the name of the Udayi. Probably the right form of this name is Nandavardana and this king is mentioned mostly as Nanda. According to tradition an era (shaka) was started in the name of Nanda. One verse that mentions the movement of Sapta rushis in Maghanakshatra quoted in Brihatsanhita in the name of Vruddehagarga when properly interpreted, points out that this era was commenced in the year 476 B.C. in which very year Nandavardhana's reign commenced. He after his 8 years of rule was offered the throne of Magadha and was ceremonially consecrated and had the new appellation Shishunaga because of the reason that the royal elephant had played an important role in selecting him as the king.
4. Avantivardhana	483-482 B.C.	7 years	
5. Nandivardhana-Nanda	476-475 B.C.	8 years	

III. Great Avanti And Magadha Kings

Names	Date of the commencement of the reign	total Number of the years of rule	Important Events
1. Nandivardhana alias Nanda Alias Shishu -naga alias Vijaya -bhimnata alias Vijayasena alias Vijavananda	468-467 B.C.	32 years	Acquired the throne of Magadha 115 years after the end of the rule of Ripunjaya the last king of the Bruhadralha house and 60 years after the Nirvana of Bhagavan Mahaveera, even after acquiring the throne of Magadha continued to rule from Ujjaini.
2. Mahannda alias Kakavarna alias Kalashoka alias Veerasena.	436-435 B.C.	46 years	Rule of this king commenced 90 years after the parinirvana of Bhag. Gauthama the Budha. He had 10 sons, Simha, Bhadrāsena, and others born in chief queen and another son Maha Padmanada born in Shudra (probably parasika) woman. His eldest son Simha lost his eye sight when he was still a very young boy and later on his son Nanda Chandra Gupta was appointed as the regent in Ujjaini. The king (Shaishunari) was at last murdered by Yavanas or otherwise most probably by Parasika Shahis.
3. Nine sons of Maha -nanda (Kalashoka) Bhādrasena and others	390-389 B.C.	17 years	Were murdered by Mahapadmananda.

Names	Date of the commencement of the reign	total Number of the years of rule	Important Events
4. Nanda chandra Gupta	373-372 B.C.	5 years	Ruled from Ujjaini - He had a son Kumudananda alias Muriya, born in Mura referred to as a shudra woman in the traditional accounts. Since the beginning of his rule this king was under the duress of Mahapadmananda and therefore finally after his rule of 5 years took Munidiksha from Sruta kevali Bhadrabahu swamin and accompanied him with the Munisangha and reached Kalbhappu (Shravanbelagola) and stayed there with his guru.
5. Mahapadmananda and his eight sons	368-367 B.C.	45 years	Mahapadma is mentioned as 'Ksatriya Kulantaka' in the puranas. Hemachandracharya appears to have mistaken this king for Nandivardhana alias Nanda.
6. Maurya Chandra Gupta	323-322 B.C.	24 years	Son of Kumuda Nanda alias Muriya. In his younger age he lived in Mahodaka situated near Shripurvatha in south with his parents Kumudananda and Nanda (or Manda) Chandra Gupta defeated king Nanda with the help of Chanakya and acquired the throne of Maghadha).
7. Bindusara	299-298 B.C.	25 years	

Names	Date of the commencement of the reign	total Number of the years of rule	Important Events
8. Susima or Sumana	274-273 B.C.	4 years	In Avadana Shataka it is stated that though Susima was favourite son of Bindusara when the latter was on his death bed gods consecrated Ashoka as the king. However, it has been stated that Ashoka's coronation took place 4 years after the acquisition of the throne by him. This points out the possibility of 4 years rule of Susima after which he must have died in the battle that must have been fought between himself and Ashoka for the sake of the throne. Avadanashatka, clearly says that Susimha was killed by Ashoka.
9. Ashoka	270-269 B.C.	36 years	The most famous king in the history of ancient India. He is born in the 219th year of Budha nirvana (525-219=306 B.C.), got consecrated in the 256th year of Budha nirvana in his 37th year of age 525 - 256=269 B.C.) and has ruled for 36 years (i.e. till 269-36 = 233 B.C.).

Dates of the main events in the lives of Bhag. Guatama The Budha and Bhag. Mahaveera and Correlation of their ages.

Life events	Bhag. Budha	Bhag. Mahaveera	Correlation of the ages.
1. Birth	605 B.C.	599 B.C.	By the time of the birth of Bhag. Mahaveera Bhag. Buddha was 6 years old.
2. Commencement of mendicant life (pravrajya)	577 B.C.	570 B.C.	Bhag. Buddha is stated to have taken deeksha at the age of 28th year of his age and Bhag. Mahaveera at his 29th year of age.
3. Attainment of Bhodi -kevala jnana and dharma chakra or thirtha pravartana	570 B.C.	557 B.C.	Bhag. Buddha attained Bodhi at his 35th year of age and Bhag. Mahaveera attained kevalajnana at his 42nd year of age and thus Dharmachakra pravartana by Bhag. Buddha had taken place 13 years earlier than that of the Dharma tirtha pravartana of Bhag. Mahaveera.
4. Parinirvana	525 B.C.	528 B.C.	Bhag. Buddha was of 80 years of age when he attained parivartana and Bhag. Mahaveera attained nirvana at his age of 72 years. Infact Bhag. Mahaveera attained nirvana two and half years earlier than Bhag. Buddha and by this, further it can be noted that at the time of the nirvana of Bhag. Mahaveera Bhag. Buddha was seventy seven and half years of age.

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हमारे प्रकाशन

1. भक्ति-गुच्छक - (स्तोत्र, पाठ और पूजा आदि का अपूर्व संग्रह)
पृष्ठ 631 का गुटका मूल्य 8 रुपये
2. अध्यात्म-तरंगिणी - रचयिता, आचार्य सोमदेव, संस्कृत टीकाकार
आ. गणधरकीर्ति, हिन्दी-टीकाकार - पं. पन्नालाल साहित्याचार्य मूल्य 6 रुपये
3. मुग़दीर-भारती - पं. जुगलकिशोर जी मुख्तार की कविताओं
का संग्रह मूल्य 4 रुपये
4. भगवान् महावीर - लेखिका डा. रमादेवी जैन मूल्य 4 रुपये
5. हरिवंश-कथा - मूल लेखक : आचार्य जिनसेन, रूपान्तरकार :
श्री राई दयाल जैन, पृष्ठ संख्या 340 सजिल्द मूल्य 25 रुपये
6. प्रद्युम्न चरित्र - (बाल संस्करण) श्रीमती पद्मा जैन मूल्य 3 रुपये
7. हरिवंश कथा - (बाल संस्करण) श्रीमती पद्मा जैन मूल्य 3 रुपये
8. तन से लिपटी बेल - (उपन्यास) - लेखक -
श्री आनन्द प्रकाश जैन (सजिल्द) मूल्य 15 रुपये
9. पुराने घाट नई सीढ़िया - डा. नेमिवन्द जैन,
ज्योतिषाचार्य पी.एच.डी. लिट् (सजिल्द) मूल्य 12 रुपये
10. नित्य नियम पूजन, चतुर्विंशति पाठ तीर्थक्षेत्र पूजन व
स्तोत्र संग्रह - श्री वृन्दावन जी कृत मूल्य 30 रुपये
11. सिद्ध चक्र विधान - श्री सन्तलाल जी कृत मूल्य 30 रुपये
12. भारतीय धर्म और अहिंसा - सिद्धांताचार्य
पं. कैलाशचन्द शास्त्री वाराणसी मूल्य 52 रुपये
13. जैन दर्शन व न्याय - डा. दरबारी लाल कोठिया मूल्य 25 रुपये
14. समयसार - आचार्य कुन्दकुन्दाचार्य कृत
“श्री राजकृष्णजी जैन” द्वारा गाथाओं के अंग्रेजी सहित मूल्य 150 रुपये
15. दिगम्बरत्व की खोज - डा. रमेश चन्द्र जैन, विजनौर मूल्य 100 रुपये
16. नियमसार - आचार्य कुन्दकुन्द “जी राजकृष्ण जी जैन” कृत
अंग्रेजी रूपान्तर सहित (उद्भव एवं विकास तथा एक परिशोलन (प्रेस में)

अहिंसा मन्दिर

1 दरियागंज, अंसारी रोड़ नई दिल्ली - 2

अन्य केन्द्र : हरिद्वार, कुरुक्षेत्र व पिलानी

फोन : 3267200

(श्री राजकृष्ण जैन चेरिटेबल ट्रस्ट द्वारा संचालित)

